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EDITED BY PROF. G. H. SCHODDE, Ph. D.

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CONTENTS OF VOLUME XXIX.

NUMBER 1.

	PAGE.
The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	1
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	10
John 6, 47-58. By Prof. A. Pflueger, A. M.....	21
Conservative Theology Combating the Radical Theology of Germany. By Prof. G. H. Schodde, Ph. D.....	25
Notes and News. By G. H. S.....	37
Index to Ohio Synod Periodicals. By Rev. A. Beck.....	57

NUMBER 2.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	65
Studies in Gospel Harmony. By Prof. George H. Schodde, Ph. D.	74
Desired Improvements at Capital University. By President L. H. Schuh, Ph. D.	81
Is a Closer Co-operation of Lutheran Synods Desirable and Attainable? By Rev. G. J. Trautman, A. B.....	88
A Funeral Sermon. By Rev. S. Schillinger, A. M.....	94
Missions an Essential Idea of the Gospel. Translated by G. H. S.	103
Notes and News. By G. H. S.....	108
Index to Ohio Synod Publications, etc. By Rev. A. Beck....	121

NUMBER 3.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	129
The Excellence of Christian Charity. By Prof. M. Loy, D. D.	136
Studies in Gospel Harmony. By Prof. George H. Schodde, Ph. D.	148
A Funeral Sermon. By Rev. S. Schillinger, A. M.....	157
The Apocalyptic Epistle of Ephesus. By Rev. C. B. Gohdes, A. M.	164
Notes and News. By G. H. S.....	175
Index to Ohio Synod Publications. By Rev. A. Beck.....	185

NUMBER 4.

	PAGE
The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	193
Studies in Gospel Harmony. By Prof. George H. Schodde, Ph. D.	201
Classical Studies and the Ministry. By Prof. R. V. Schmitt, A. M.	210
The Augsburg Confession. By Rev. O. S. Oglesby, A. M....	228
Notes and News. By G. H. S.....	241
Index to Ohio Synod Publications, etc. By Rev. A. Beck....	249

NUMBER 5.

The Christology of the New Testament. By Prof. F. W. Stellhorn, D. D.....	258
Studies in Gospel Harmony. By Prof. George H. Schodde, Ph. D.	265
The Lutheran Pastor and Civic Problems. By Rev. H. J. Schuh, A. M.....	275
Sermon By Rev. O. S. Oglesby, A. M.....	293
Notes and News. By G. H. S.....	304
Index to Ohio Synod Publications, etc. By Rev. A. Beck....	313

NUMBER 6.

Studies in Gospel Harmony. By Prof. George H. Schodde, Ph. D.	321
The Causes Which Led to the Distinctive Doctrines and Usages of the Several Bodies, etc. By Rev. D. Simon, A. M.	329
Preaching Catechetical Sermons. By Rev. F. W. Abicht, A. B.	348
The Lutheran Pastor and Civic Problems. By Rev. H. J. Schuh, A. M.....	355
Notes and News. By G. H. S.....	374
Index to Ohio Synod Publications, Minutes, etc. By Rev. A. Beck	377

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COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGEL-
ICAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

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CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellohorn, D. D.....	1
COMMUNION UNDER ONE KIND. By Rev. Walter E. Tres- sel, A. M.....	10
JOHN 6, 47-58. By Prof. A. Pflueger, A. M.....	21
CONSERVATIVE THEOLOGY COMBATING THE RADICAL THEOLOGY OF GERMANY. By Prof. Geo. H. Schodde, Ph. D.....	25
NOTES AND NEWS. By G. H. S.....	37
INDEX TO OHIO SYNOD PERIODICALS. By Rev. A. Beck.....	57

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COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXIX.

FEBRUARY, 1909.

No. 1.

THE CHRISTOLOGY OF THE NEW TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

V.

The *third* kind of the communication of attributes resulting from the personal union of the two natures in Christ, the divine and the human, is called the *genus apotelesmaticum*. It consists in this that the two natures work together for a common result, the final and complete result (*ἀποτέλεσμα*) of the whole vicarious work of Christ on earth, the redemption of the human race by atoning for its sin. To bring about this redemption the Son of God became man, because only a being that was God and man at the same time could bring it about. Man he had to be in order to take man's place, to do and to suffer what a man would have to do and to suffer to atone for his sins, and what a man, a sinful descendant of sinful parents, could not even have done for himself. And God he had to be so that what he, the one man, did and suffered in a comparatively short time, might have an infinite value, suffice for all men. So the two natures had to be together, work together, and unite their work for the desired perfect and final result and accomplishment, the redemption of the whole human race. The work of the human nature was to submit to the Law and perfectly fulfill it, to suffer in many ways and finally to die on the cross. The divine nature could not have done this, since it is absolutely incompatible with it; but it could sustain the human nature in its tremendous work and

could attach to this work the infinite value it had to have if it was to be what it was intended to be, the redemption of all mankind. That this was the divine purpose of Christ's work we see from passages like the following. John 3, 16 Christ himself says: "God so loved the world" (the whole sinful human race), "that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The salvation of all men, without any exception, was the purpose of Christ's coming to this earth, assuming human nature, living, suffering, and dying for us. Gal. 4, 5. 6 St. Paul writes: "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." And Hebrews 2, 14. 15 we read: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Hence the Son of God became a true man that by dying for sinful men he might pay for them the wages of sin and thus deliver them from the dominion of Satan, into whose power they had come through their sin, and from the servile fear of death. To bring this about our Redeemer had to be God and man, and both his natures had to work together, each one according to its state and condition, but in the most intimate, personal, union and communion.

From this communication of attributes, again, necessarily follows Christ's *state of humiliation*. Without humiliating himself Christ, as a God-man, a man that is truly and really God and hence on account of the personal union in him also as to his human nature takes part in the attributes of his divine nature, could never have taken sinful man's place, could never have put himself under the Law, could never have suffered and died for our sins, and hence could never have become and been our Redeemer. Making constant use of the divine attributes also as to his human

nature, to which they had become communicated by virtue of the personal union and communion of the two natures, would have made all this impossible. Consequently, though the personal union and communion of his natures could not take place and exist without the communication of attributes, his human nature could not, as a rule, make use of the divine attributes communicated to it, if Christ was to suffer and die. For suffer and die he, of course, could do only as to his human nature; and his human nature, again, could not suffer and die when it made constant use of the divine attributes communicated to it, for example, omnipotence and immortality. And hence, again, the humiliation of Christ that made it possible for him to take our place in suffering and dying has nothing to do with his divine nature, but only with his human nature. It was in the first place an act and then a state and condition of his person, but with regard to his human nature, not to his divine nature; for the divine nature cannot be humbled in the strict sense of this term. It can condescend to do something that a creature is not worthy of; but it cannot humble itself so as to give up the use of its essential attributes, for example, omniscience, omnipresence, immortality. No being can have these as its *essential* attributes without using them. Possession and use cannot here be separated; for wherein would the possession consist without the use, since they are not possessions that are outside of the nature and essence but such as constitute and manifest the very nature? But when attributes are simply communicated to a nature, hence are not, and cannot be, its essential and inherent attributes, the case evidently is different. Then this nature can, without at all resigning and giving up the possession of these attributes, that is, the right and privilege of using them, for certain valid reasons dispense with the continual use of them, just because they are only communicated attributes and do not constitute the nature. Thus, then, Christ's humiliation has no reference at all to his divine nature. It does not consist in this that he became man; then it would, indeed, be a humiliation of his divine

•

nature. For if his incarnation were at all a humiliation and not simply a loving condescension, it certainly could not be a humiliation of his human nature. To become and be personally united with the divine nature is surely not a humiliation for the human nature, but rather an exaltation. But that the incarnation of Christ, or his becoming a man, cannot be his humiliation, aside from anything else, can be seen by this simple, incontrovertible truth that if it were, the exaltation would necessarily have to consist in Christ's laying aside, and divesting himself of, his human nature, or, notwithstanding his exaltation, he would still be in his humiliation. If becoming a man were a humiliation, it would certainly also be a humiliation to be and to remain a man. But, notwithstanding his exaltation, Christ still is a man; hence, if his humiliation consisted in becoming or being a man, Christ would either still be in the state of humiliation and not be exalted, which is contrary to Scripture; or he would be in the state of humiliation and in that of exaltation at the same time, which is absurd and impossible. Wherein, then, does the state of humiliation consist? It has reference to Christ's human nature and consists in this, that Christ, as to his human nature, as a rule during his sojourn here upon earth did not make use of the divine attributes, communicated to his human nature. So it did not consist in giving up, or resigning, as to his human nature, the *possession* of these divine attributes, or of the *right* to use them. That would have amounted to a dissolution of the personal union and communion of the two natures. Nor did it consist in never making use of those attributes as to his human nature. That would mean that he never wrought miracles by and through his human nature. Nor did it consist in having his human nature continually, but secretly, use those divine attributes. That could not but make his submission to the Law, his sufferings and death simply a pretence, an error, and a fundamental error, that the Gnostics taught. In that case he could not have been at all the representative and substitute and hence the Savior and Redeemer of men;

for in order to be that he had really and truly to do and to suffer what man would have to do and to suffer in order to do away with his sins. That our definition of Christ's humiliation given above is in accordance with the Holy Scriptures we see from Phil. 2, 5-8. Here we find the apostle Paul admonishing his readers as follows: "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Christ Jesus, the God-man, was in the form of God, possessed divine attributes even as to his human nature; but his being equal to God he did not regard as a thing to be grasped, or better yet, as a thing that has been grasped, has come into one's possession as a booty, of which he can be proud, manifesting and using it for his own glorification, as Roman generals were wont to do after a victorious war. But rather he took upon himself the form of a servant, becoming like unto other men, thus emptying himself as to the use of his divine attributes by his human nature, and went even so far in this humiliation as to die the painful and shameful death on the cross, in order to atone for our sins. The whole life story of Jesus, as found in the fourfold Gospel, proves that he lived here upon earth in this state and condition. All the different stages of his human life show it. He became man by being conceived and born, like a common human being, though, to prove his freedom from inherited sin and depravity, he had no human father, whilst he could have been a true man if he had entered human life like Adam or Eve; and furthermore did not become a member of a rich and powerful family, but rather of a poor and lowly household. He submitted to the painful rite of circumcision, thus subjecting himself to the Law even in its ceremonial parts, becoming not only a true man, but also a Jew bound by a multitude of temporary precepts and ordinances. As such

a member of the Old Testament people of God he walked during his youth and his manhood, always obedient to the laws of this people, although he was conscious of being the only begotten Son of God. And then, at the close of his career here on earth he suffered and died like one of the worst criminals. And yet his two natures, the divine and the human, were always personally united. This can only be understood and explained, at least in part, by assuming, as we have done, that the flowing or passing over of the divine attributes from his divine nature into the human was being arrested and stopped as a rule throughout these different stages of his humiliation, thus making it possible for him to go through them. In like manner the soul imparts life to the whole body, in all its members, but not to all the members in the same way and to the same degree, and does not always govern the body in the same mode, for example, during sleep.

Again, the state of humiliation in Christ was necessarily followed by the *state of exaltation*. For the latter is the normal relation of the two natures in consequence of their personal union, and the former can, in such a union, obtain only for a special purpose and for a time; as soon as that special purpose has been attained the normal state and condition will have to exist. The opposite would be unnatural and a mark of sickness or corruption. But sickness or corruption of any kind is not to be found in the God-man; it is possible only in a mere man after the fall which brought such an unnatural state and condition into the world, and it is the very purpose of Christ's incarnation to do away with it. Sin is something abnormal and unnatural. To remove it God had also, so to say, to do something extraordinary and unusual, have his son become man; and then this God-man had also for some time to live in an abnormal state and condition, in order to free us from our abnormal state and condition. The remedy must fit the sickness, and the help must be of a kind to remove the trouble. But then this abnormal state and condition could only be temporary; nothing that God does and arranges as something that is

to last and continue can continually be abnormal. The humanity of Christ was to continue forever, as all humanity does, since it is not the will of God that any personal being, that is, any being created in his image, should ever be destroyed as such a being. But the abnormal condition of this human nature of Christ had to come to an end as soon as the purpose for which it had been entered upon had been attained. As soon as man had been redeemed by Christ's humiliation this state of humiliation had to cease, and the normal state and condition, wherein the human nature makes full and unlimited use of the divine attributes communicated to it by the personal union, had to follow and did follow. Hence Paul concludes his statement concerning the two states of Christ saying, Phil. 2, 9-11: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That is the state of exaltation.

This state is also necessary for the complete execution of the work of redemption. To be sure, everything that was necessary for the working out of our redemption, for earning and meriting it, was done and completed at the death of Christ. Therefore Christ, before he bowed his head and gave up his ghost, said, "It is finished" (John 19, 30). Nothing was lacking any more in that direction; the penalty of sin had been paid, fully and perfectly; the whole punishment of sin had been suffered, even the pangs of hell consisting in being deserted by God. But the perfect and complete execution and administration of what thus had been earned and gained for the whole human race had yet to follow. What that is we find stated especially in the following passages. Matt. 28, 18 sqq. Christ says just before his ascension: "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching

them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." The exalted Savior had to send out his apostles and their successors, the ministers of the Gospel, to announce and to offer, by the preaching of the Gospel and the administration of the sacraments, the salvation obtained to all the nations of the earth, thus, as far as lay in him, making them his blessed and happy disciples, and to guide and direct, to strengthen and protect his messengers and believers by his ever continued gracious and almighty presence. Rom. 8, 34 Paul writes: "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Having obtained for us remission of sin with all its blessed consequences he now at the throne of God applies it to us, urging and asserting his merits for the forgiveness of the manifold sins that in our flesh we are still committing. John 6, 39. 40 Christ announces: "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." Keeping together and preserving his believers in this earthly life full of troubles and temptations, and finally to raise their dead bodies and unite them to their souls and thus making happy and blessed the whole man for all eternity, that is another work that must be done if we are to enjoy perfect salvation, and a work that only an exalted Redeemer can perform. This, with a necessary addition, is stated by Christ also John 5, 21. 22. 27: "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son." When the dead bodies have been raised and united to their respective souls, then all men are to undergo a public and final judgment, the last one ever to take place, determining their eternal fate;

and it is no more than meet and proper than that it should be pronounced by him who came to redeem the whole human race and upon whose acceptation or rejection as his Savior the eternal fate of every human being necessarily depends. And it stands to reason that only the exalted Savior, clothed with divine majesty, with omniscience and omnipotence, can do that. Therefore he also states himself, Matt. 25, 31 sqq., that on the last day he, "the Son of man", the Son of God who became man and humbled himself in order that he might be the representative and substitute, the Redeemer and Savior of the human race, "shall come in his glory, and all the angels with him," and "then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separates the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." And then he will pass judgment on both classes and each individual composing them, assigning to the sheep the inheritance of the kingdom prepared for them from the foundation of the world and to the goats the eternal fire which is prepared for the devil and his angels, and at the same time proving the justice of his judgment.

This state of exaltation, again, has *different degrees* or steps, just as the state of humiliation had them. After his vivification or return to life, which, so to say, is the transition from the one state to the other, Christ descended to hell, to proclaim his victory over Satan to the spirits bound to him and his eternal fate by their wilful and stubborn unbelief (1. Peter 3, 18-22). Then he arose from the dead in a visible and glorious manner, to prove that he really was who he had claimed to be, the Son of God and the Redeemer of the human race (Rom. 4, 25). He ascended to heaven in a visible manner to manifest to his disciples and through them to the world his entrance upon his state of exaltation as the Ruler of the universe and especially of his church (Acts 1, 9). And now he sits at the right hand of God, being also as to his human nature a partaker of the majesty and powerful dominion of his

heavenly Father (Eph. 4, 10; 1. Cor. 15, 25). And finally, at the end of this world, he will come again, to execute the last judgment on the quick and the dead (Matt. 25, 1. sqq.), and this in a visible manner (Acts 1, 11).

This, then, is the teaching of the New Testament with regard to the *person* of Christ. He is true man, true God, the God-man, with all that this includes and implies. The next time we shall have to begin to speak of his *work* as depicted in the New Testament.

(*To be Continued.*)

COMMUNION UNDER ONE KIND.

(*Communio Sub Una Specie.*)

(*Concluded.*)

BY REV. WALTER E. TRESSEL. A. M., FREMONT, OHIO.

Our study of the eucharistic narratives as set forth in the evangelists Matthew, Mark, Luke, and in St. Paul, has carried us to the threshold of the most holy place, Christ's own words. We will reverently enter the holy of holies, and give heed to the message conveyed by the *verba ipsisima* of our Savior.

In examining Christ's words, let us first of all note the number of the words which He employs in setting before His disciples the blessings and the value of the cup as compared with the number of words used to exhibit the blessings and the value of the bread. It is probable that by some this argument will be judged mechanical and superficial. And yet it will be admitted that the amount of attention bestowed by a speaker on a certain phase of a subject will give some idea of the importance which he attaches to that particular matter. So here. Not that we mean to speak in disparagement of the bread. Nothing should be said or done that might be construed as prejudicial to this companion element of the cup. For He who gave the cup, gave also the bread. However, it is not about the bread that we are now arguing; it is the cup that, because of its rejection, so far as the laity are concerned, by Romanists, is forced to the forefront in our discussion.

St. Matthew quotes the words of institution* (26, 26-28). When distributing the bread, according to the first evangelist's account Jesus used seven words (of course reference is here had to the Greek text). In giving the cup, He used nineteen words. Or, if we add to these the words of verse 29, we have thirty more, a total of forty-nine. In St. Mark's account (14, 22-24) the words applied to the bread number six, whilst eleven words are used for the cup; or, if we count in verse 25, our computation must be increased by twentysix, making the total thirty-seven words used in connection with the cup. St. Luke (22, 19, 20) records fifteen words for the bread and fourteen for the cup. The record preserved for us by St. Paul's pen (1 Cor. 11, 24, 25) assigns to the distribution of the blessed bread fourteen words, to the use of the eucharistic cup twenty words. The total number of the words is forty-two for the bread, sixty-four for the cup (or one hundred and twenty, if the extra verses before referred to are included).

It seems to the writer that the attention bestowed on the cup is the most significant. Did not our Savior intend, by this very means, to equip His Church with a weapon against Romish arrogance and sacrilege? Did He not foresee the mutilation which the papacy and its servile following would practice; and thus sound a timely warning to those who rebelled, and did He not thus offer strength and encouragement to those who would contend earnestly "for the faith once for all delivered to the saints"? In our contention in behalf of the cup we have no desire to belittle the bread and to discredit its place and dignity in the sacramental observance. The bread belongs exactly where the divine-human institutor of the sacrament assigned it a place — not outside the sacrament, but within its sacred precincts. Likewise the cup is to retain its appointed place — in the sacramental observance, not beyond or outside of it. Bread and wine are to be companion elements, wedded

*It is not necessary, for our present purpose, to take up the question of which one among the sacred writers quotes most literally and most exactly the words of the Master.

together by the God of heaven and earth: let no man presume to put asunder what God hath joined together.

As quoted by St. Paul (1. Cor. 11, 25), our Savior said regarding the cup: "This cup is the covenant in my blood: this do, as often as ye drink it, in remembrance of me." Who spoke these words? "The Lord Jesus" (verse 23); one greater than priests, higher than bishops and archbishops, more resplendent in real glory than all cardinals combined, infallible in fact as over against pretentious and self-assertive, but sinful and fallible, popes. "The Lord Jesus," the true shepherd and bishop of the church; to whom all authority belongs in heaven and on earth. "The Lord Jesus," who made and sealed with body and blood the testament bequeathed to us in the holy eucharist. By His words, "This cup", the Lord Jesus summons, from the common and ordinary sphere of service, an earthly element, namely, wine, and assigns to it a place of extraordinary dignity and service; He also exalts the cup from a position in an Old Testament sacrament to a position in a New Testament sacrament. "This cup is the new covenant in my blood". In and by this cup the new covenant relationship is established; but this is accomplished, not by the wine which the cup contains, but by the wine when consecrated and used as the Lord Jesus commanded. Then this cup becomes a "mediator of the new covenant, but not in itself, but because of His blood" (Weiss). The Lord Jesus does not say here that the cup *must* be omitted; He does not concede that it *may* be omitted: He is not speaking at all of the *omission*, but of the *use*, of the cup. He places on the cup a crown of glory and honor. He enthrones it beside the bread. He has placed about it a halo formed of His own priceless words. Whoever, therefore, deposes the cup, is guilty of disobedience, of rebellion, of sacrilege. When the Lord Jesus decrees that the cup shall be "the new covenant in my blood", it is arrogance of the most wicked type to ~~lay hands~~ on this consecrated element and medium, and withdraw it from those whom the King of kings proposed in this very way, to confirm and seal as sons of the covenant,

as children of the kingdom. From the words which next fall from the lips of our Lord: "this do, as often as ye drink it, in remembrance of me", it becomes still plainer, if that were possible, that the cup has been incorporated in the eucharist to be used by the communicants. "*This*" they are to do: a similar command was given respecting the bread. As, in the one instance, bread was to be consecrated and eaten, so in the second instance wine is to be set apart and drunk. The language furthermore points to a repetition, a frequent repetition, of this sacramental rite in its entirety. They are to "do" this, "as often as" they drink it, in remembrance of Christ. The cup was thus to be used not only on the occasion of institution, but afterwards; not only in the initial observance, but subsequently.

It is proper to pause here sufficiently long to note one among the many arguments resorted to by Rome to evade the force of this passage and of the other passages to be considered. The claim is made that Christ was addressing only the disciples, i. e. priests. The cup was handed only to the priests: hence only priests are to be the recipients of the cup when now we celebrate the eucharist. This argument is so shallow as to merit but scant consideration. First of all, it proves too much. It was only these so-called priests that received the bread; therefore, the laity should not receive the bread. Let the whole sacrament be reserved for priests only. (Will Rome some day proceed to this limit? Who knows?) In the next place, it is proper to inquire why, since these men were not officiating, consecrating priests, they were admitted to the cup? According to Roman custom, only the consecrating priest drinks of the cup. When a non-consecrating priest approaches the Lord's table, he receives just what the laity receive — bread. So this line of argument really leads to our Lutheran position, supports our Lutheran contention.

In St. Luke's narrative we read (22, 20): "This cup is the new covenant in my blood, even that which is poured out for you." In the Lucan account also the cup is as emphatically incorporated within the sacrament as is done in

the Pauline record. The Savior's words admit of no temporizing or evasion on our part, as they indicate no equivocation on His part. With decision and authority He, the giver of this banquet of grace, proclaims the cup to be an essential element in the feast. "This cup is the *new covenant*": by virtue of the blood, we have here, in the cup, the new covenant. To eliminate from the Lord's supper what the Lord declares to be "the new covenant in my blood" is to set aside an integral part of the institution, and the excision of the cup must be regarded as an act fatal and destructive to the sacrament, wherever the rebellious practice of cup-withdrawal is in vogue. Our position is not weakened, but strengthened, by the additional words: "Even that which is poured out (or, being poured out so Plummer, International Critical Com.) for you." These words fix still more the attention of reader and student on the cup. The consecrated cup, equally with the consecrated bread, serves as a messenger, a bearer, to us of the divine love. And the special duty of the cup is to import, not the body, but the redeeming blood, of our dear Savior. Let the cup be withheld, and we are warranted in affirming that the redeeming blood has not sacramentally been conveyed to the communicant.

St. Mark writes (14, 24): "This is my blood of the covenant, which is poured out for many." The careful reader will observe that it is St. Mark who says, "and they all drank of it". Whilst certain verbal variations occur here (in fact in all the accounts which we have of the eucharist and its institution), yet the substantial agreement is perfect. These verbal variations only serve to make the essential harmony more potent and more effective for the purpose of evidence. Our conviction as to the necessity of the cup is therefore strengthened by the statement submitted by St. Mark.

The presentation made by St. Matthew is, in one respect at least, unique. We read in chapter 26, verses 27 and 28: "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of

sins." Any one of the other narratives is sufficiently clear and plain to prove that the use of the cup is equally demanded with that of the bread. But in this passage Scripture, so to speak, outdoes itself. "Drink ye *all* of it" (πίετε ἐξ αὐτοῦ πάντες). Note well the plural: πάντες. The text does not command: drink all the wine; but: ye all (all of you) drink of it. These words are so explicit, that they admit of no quibbling, make utterly impossible any and all evasion. Sophistry can becloud this passage for the ignorant or unstable mind; but the intelligent Christian will not let himself be misled. He will cling to the word: "drink ye all". That suffices. Bishops, and archbishops, and monsignors, and cardinals, and popes may declaim and fulminate and excommunicate, but that cannot change the Scriptures. In Lange's commentary ad loc. Dr. Philip Schaff appends this note: "The πάντες, which stands in connection with the drinking of the cup, but not with the eating of the bread, supplies a strong" (we would add, overwhelming) "argument against the withdrawal of the cup from the laity; for the disciples represent here the *many*, verse 28, or the whole church of the redeemed, and not the ministry alone". We quote Bengel: "πάντες, omnes. Si una species sufficeret, bibendum esset potius. Etiam I Cor. II, 25 τὸ quoties in poculi mentione ponitur." Bengel holds that the Savior's language was carefully chosen with Rome's departure from Christian practice in view: "*Locuta sic est scriptura, PRAEVIDENS (Gal. 3, 8) quid Roma esset factura.*" Calvin was of the same opinion (which we hold to be correct): "*Cur de pane simpliciter dixit ut ederent, de colice, ut OMNES biberent? Ac si Satanae calliditati ex destinato occurrere voluisset.*" Gerhard would have it noted with regard to Christ's words of institution as recorded in the first gospel: "*Quod Matthaeus in descriptione partis alterius addat particulam universalem: bibite ex hoc omnes, quo ipso mandato Christus occurrere voluit disputationibus de concomitantia et libero calicis usu, quasi nullo praecepto divino ad participationem sacri calicis, accessuri ad coenam dominicam, adstringamur.*"

Rohnert (Lutherische Dogmatik, p. 470, footnote): "Die Kelchentziehung widerspricht . . . dem ausdrücklichen Gebot des Herrn: Trinket alle daraus!"

The clear and unanimous testimony of the scriptural authorities cited is in favor of the cup, and the most decisively against the withholding of the cup. Councils may pass resolutions and issue decrees forbidding the cup to the laity, but they have no authority for such procedure. They are guilty of an attempt to break the Scriptures. Let us be thankful that we have, by God's grace, been preserved from such error, presumption, and folly.

2. Attention is briefly directed here to the loss sustained by communicants who do not receive the cup. Those who are accustomed to the cup would most certainly feel that they had suffered deprivation of an inestimable comfort if they were obliged to receive bread only, to the exclusion of the cup. Gerhard forcefully and adequately presents this matter when he remarks in his *Loci* (Vol. X, p. 63, Cottaed.): "*Quidquid adimit fidelibus firmam consolationem, quam petere debent ex usu sacramenti eucharistici, merito est improbandum. Mutilatio illa coenae adimit fidelibus laicis consolationem, quam petere possunt ac debent ex verbis Christi calici adjunctis: Bibite ex hoc omnes hic calix est novum testamentum in meo sanguine, qui pro vobis effunditur in remissionem peccatorum; quibus verbis filius Dei ostendit, fieri exhibitionem sanguinis sui in comunione calicis, et hac exhibitione fieri oblationem bonorum Novi Testamenti, unde Lutherus pulcherima gradatione utitur. Mandatum Christi in sacra coena complectitur calicum: calix continet vinum exhibet Christi sanguinem: sanguis Christi complectitur Novum Testamentum qua est Novi Testamenti sanguis: Novum Testamentum continet remissionem peccatorum: remissio peccatorum conjuncta est cum gratia Dei. Hanc, summam consolationem mutilatio calicis adimit fidelibus.*"*

*Chemnitz: "dulcissimam consolationem sumi ex calice, qua necesse sit privari eos, qui sub una tantum specie communicant."

A recent writer, Rev. Robert M. Adamson, M. A., in a work entitled "The Christian Doctrine of the Lord's Supper" (p. 273) gives an experience which is apropos here. He says: "Surely this denial"—of the cup—"inflicts a pathetic loss,—a loss not unnoticed by the writer on an occasion when, as he communicated in a Presbyterian pew, and had partaken of the Bread, he was inadvertently overlooked by the elder engaged in administering the cup."

It is true, of course, that this feeling of deprivation, this "pathetic loss," is not known to the Roman communicant. But known or unknown, felt or not felt, there is a real loss.

3. The Lutheran church has, in the matter of the cup, as in all things else, planted herself solidly and squarely on the Bible. She has officially proclaimed herself an uncompromising advocate of communion in both kinds.

Let us hear the testimony of the Augsburg Confession (Article XXII, page 48f., Müller):

"Den Laien wird bei uns beide Gestalt des Sacraments gereicht aus dieser Ursach, dass dies ist ein klarer Befehl und Gebot Christi, Matt. 26: *Trinket alle daraus*. Da gebeut Christus mit klaren Worten von dem Kelch, dass sie alle daraus trinken sollen. Und damit niemand diese Wort anfechten und glossiren koenne, als gehoere es allein den Priestern zu, so zeigt Paulus 1 Korinth. 11, 26 an, dass die ganze Versammlung der Korinther-Kirchen beide Gestalt gebraucht hat. Und dieser Brauch ist lange Zeit in der Kirche blieben, wie man durch die Historien und der Vaeter Schriften beweisen kann. . . . Nun ist oeffentlich, dass solche Gewohnheit (eine Gestalt auszutheilen), wider Gottes Gebot, auch wider die alten Canones eingefuehrt, unrecht ist." (Our venerable Dr. Loy offers, in his work on the Augsburg Confession, an exposition of about ten pages on this article, pages 893 to 904. The discussion is in our former professor's characteristic style, clear, thorough, convincing.)

The Apology of the Augsburg Confession also gives utterance to the Lutheran church's faith on this point. (V.

Müller's edition, p. 232ff.) There we read: "*Non potest dubitari, quin pium sit et consentaneum institutioni Christi et verbis Pauli, uti utraque parte in coena Domini. Christus enim instituit utramque partem et instituit non pro parte ecclesiae, sed pro tota ecclesia.*" The Scriptures are then cited in behalf of the Lutheran position. The shamelessness of the leaders who have mislead, of the teachers who have mistaught, is held up to contempt. The poor, ignorant laity are not severely judged, but the bishops and priests, who should know better, are strongly condemned. The whole exposition given by the Apology is worthy of a careful reading and study.

The Smalcald Articles are quite as explicit as the documents already cited. In Part III, Art. VI, it is said: "Und dass man nicht soll einerlei Gestalt alleingeben. Und wir beduerfen der hohen Kunst nicht die uns lehre, dass unter einer Gestalt so viel sei als unter beiden, wie uns die Sophisten und das Concilium zu Constanz lehren. Denn obs gleich wahr waere, dass unter einer so viel sei als unter beiden, so ist doch die einige Gestalt nicht die ganze Ordnung und Einsetzung, durch Christum gestift und befohlen." (V. Müller, p. 320.)

In *Formula Concordiae*, Part I, Epitome, Article VII, *De Coena Domini*, under "Negativa" (p. 542, Müller's ed. of Symbolical Books), where various false doctrines respecting the Lord's Supper are rejected and condemned, the false teaching and practice of Rome as regards the cup are thus denounced (in paragraph 3): "*Sacrilegium, quo laicas una tantum pars sacramenti datur, cum nimirum contra expressa verba testamenti Christi calice illis interdicatur, atque ita sanguine Christi spoliantur.*"

There can be no question as to where the Church of the Reformation stands on the *communio sub una specie*: her position is that of *communio sub utraque*, where Christ meant that His church should stand, and where she did plant and maintain herself for many centuries. To the Church of the Reformation belongs the great honor of having recovered for Christendom the priceless treasure of

communion in both kinds. May her children appreciate the blessing which the Savior bequeathed them, and which our church has held in sacred and unblemished trust for them.

In closing this dissertation, in the course of which we have traced the history of the communion in one kind, have considered and refuted the arguments advanced in behalf of that unscriptural practice, and have exhibited the true Bible teaching of communion in both kinds, which is the teaching and the practice of the Lutheran Church, the writer cannot refrain from calling attention once again to the dangers which threaten Christendom at this time from the Roman camp. Rome is still the enemy of Christ and of the truth. Rome still seeks temporal power. Rome is growing stronger, bolder and wickeder every day. Lutherans, and all Protestants, beware!

The writer had a newspaper debate, last spring, on this communion question with several Roman (Catholic) priests. The latter put on a bold front, but their weapons were the antiquated kind which Rome has flourished for centuries, and with which she can do execution on defenseless people only. The Lutheran pastor, it is modestly submitted, did not come out of that controversy a defeated man. He tried to give a good account of himself and of the church which he loves. But he learned in that discussion that Rome is what she has been for centuries: the foe of truth, the deadly enemy of Christ and of His Word; that she proposes to exalt Rome and the papacy at every cost; that she will, when worsted in the question at issue, seek refuge in her ecclesiastical authority (created by her own power, not given her of God); that she will seek to overawe and silence by her appeal to tradition rather than to the divine word; and when all this fails, that she will resort to the vilest means to bring, if possible, the glory of victory to her banners. When Gerhard denounced as "caluminous," "scurrilous," "profane," some of the attacks on the everlasting truth and its defenders, made by Rome's polemicists, he was stating the case very moderately. The last letter in the local (Fremont) controversy was by a local priest (a couple of

visiting priests had done most of the heavy work for the other side), and was the vilest kind of a screed. It sounded as though it had been written by a bowery tough. The present writer was made out to be "an advance agent of some wine trust," as one would turn the churches into saloons "and that, too, without a license." Again, most wickedly and slanderously, he wrote: "If the Lutherans want to drink wine in the church and thus despise the house of God, they are at liberty to do so." And so on. The writer paid no attention to the dirty letter. He had conducted his part of the argument decently and fairly, and did not propose to be led into a mud-slinging campaign. These few sentences have been quoted to show what we are often "up against." On the other hand, let it be admitted cheerfully that there are many Romanists who would not stoop to methods which smell after the gutter and the sewer.

But we Lutherans must contend for our faith: honorably, bravely, confidently. We have the truth, and the truth will prevail. Let us be careful to fight with the right weapons, God's Word, the written word and the sacramental word. This keen sword of the Spirit will put to flight the hosts of error.

What a sad thing that the churches are divided! And to heal the divisions? Latitudinarianism says: What is truth? Surrender rather than have conflict. Mediaevalism, flourishing the black banner of superstition and false doctrine, and brandishing the dull and rusty sword of tradition, of conciliar decrees, of papal manifestoes, commands: Submit to Rome! Opposed to both these armies stands our dear church; but, though not rich in this world's goods, nor even equalling in numbers the mighty hosts which 'gainst her stand arrayed, she trusts, like David of old, in the Lord of hosts. "God is our refuge and strength." "The Lord of hosts is with us: the God of Jacob is our refuge." The mission of the Lutheran church is to bring the world—Romanist and radical; atheist, infidel; proud Pharisee, poor Publican, and wayward Prodigal—to truth and Christ. May the essay, which some of the magazine's subscribers

and readers may have had the patience to follow, lead us to a fuller appreciation of what our beloved church has done for us, of what Christ is doing for us through His church. And when, at future communions, the "cup of salvation" is pressed to our lips, let us thank God that we, wretched sinners as we are, yet are permitted, for the sake of Jesus Christ, to receive and to enjoy the sacrament in its entirety and completeness, even as the blessed Lord gave it to His church.

I close with these words from Luther: "*Jam missa, quanto vicinior et similior primae omnium missae, quam Christus in coena fecit, tanto Christianior.*"

(THE END.)

JOHN 6, 47-58.

BY PROF. A. PFLUEGER, A. M., COLUMBUS, OHIO.

The sixth chapter of St. John's Gospel begins with an account of the feeding of 5,000 people with five barley loaves and two fishes. This miracle was performed when the Passover was at hand. It is not saying too much to maintain that what is said in the subsequent parts of the chapter cannot be properly understood except in the light of its beginning. It is in this way that we can account for the frequent references to eating and drinking found in the particular verses under consideration in this exegesis as well as in other parts of the chapter.

The Savior says in verse 47, "Verily, verily, I say unto you, He that believeth hath eternal life." This shows how important and how necessary it is to have faith, the words verily, verily, having all the weight and solemnity of an oath. This verse affords the true key to the entire chapter. In verse 29 we read, "This is the work of God, that ye believe on Him whom He hath sent." In verse 35 Jesus says, "He that believeth on Me shall never thirst." In verse 40 He says, "This is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life." Nothing can be plainer than that

the Savior is trying to impress upon the minds of His audience the necessity of believing in Him. We must bear this in mind if we are to arrive at a proper understanding of the Savior's words with reference to eating of the living bread.

"I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die." Vv. 48-50. In order to understand these verses we must remember that the people had followed the Savior because He had fed the multitude in a miraculous manner. Vv. 24-25. In answer to this question He said unto them, "Ye seek Me not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for Him the Father, even God, hath sealed." Vv. 26-27. When they asked Him, "What must we do, that we may work the works of God?" Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." Vv. 28-29. On receiving this answer, they ask another question: "What then doest Thou for a sign, that we may see and believe Thee? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat." Vv. 30-31. The Jews regarded the feeding of the Israelites with manna in the wilderness as the greatest miracle. They therefore meant to say that the feeding of the 5000 was not sufficient as a sign that they should believe in Jesus. Moses, they claimed, had fed more than a million souls 40 years in the wilderness with manna, the bread out of heaven; while Jesus had merely fed 5000 at one meal with the bread of this earth. His miracle, accordingly, was not to be compared with that of Moses. "Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven: For the bread of God is that which cometh down out of heaven and giveth life unto the world." Vv. 32-33.

In these words the Savior wishes to call the attention of the Jews to the true manna, that is, to Himself. But they do not yet understand Him. "They said therefore unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye have seen me, and yet believe not." Vv. 34-36.

The Jews therefore murmured concerning Him, because He said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How doth He now say, I am come down out of heaven?" Vv. 41-43. These questions gave the Savior a good reason to repeat His words: "I am the bread of heaven. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is My flesh, for the life of the world." Vv. 48-51. In these words the Savior intimates the manner in which He will give the bread of life. "The bread which I will give is My flesh, for the life of the world"; that is, I will die for the sins of the world.

Still the Jews did not understand Him; for they "strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." Vv. 52-55.

The eating here referred to is a spiritual eating of the flesh of the Son of man by faith. The drinking of the blood is of the same character. The Savior means to intimate that He will give up His life for the world by His death on the cross. His flesh and blood are the true

meat and drink. Like all other food and drink, they must be used in order that we may be strengthened and nourished by them. The way to appropriate the Savior's work, His life and His death, unto ourselves is to believe in Him. Faith is the only means by which we can accept Him and His merits. That He should use the figure of eating and drinking to express the importance and necessity of believing in Him seems quite natural under the circumstances. The multitude had eaten the loaves and fishes; the children of Israel had eaten the paschal lamb on the even of their departure out of Egypt and ever afterwards as a memorial of that departure; they had eaten the manna of the wilderness for forty years; the Savior was about to institute the Holy Communion in which He would give His disciples His body to eat and His blood to drink in a sacramental manner: what, under such circumstances, could be more natural than that He should speak of believing in Him under the figure of eating and drinking? In that way the appropriation of His life and death unto our life and salvation is made most plain and realistic. "He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live forever." This is only another way of saying, He that believeth hath eternal life. The figure is justified by its evident fitness and its intrinsic beauty.

This eating being figurative, it cannot refer primarily to the Lord's Supper. The Lord's Supper had not yet been instituted when the words under consideration were first uttered. Nor is it absolutely necessary for salvation, as is the case with the spiritual eating and drinking by faith. "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves." There is a difference between the language employed in connection with the Lord's Supper and the Words used in the passages before us. Whenever the Lord's Supper is referred to the words

used are "body and blood", not "flesh and blood". We know, too, that some partake of the Lord's Supper to their own injury and condemnation; but the eating to which the Savior here refers is always salutary. "He that eateth My flesh and drinketh My blood abideth in Me, and I in him." "He that eateth Me, he also shall live because of Me." Besides, not all the children of God partake of the Lord's Supper. Only those partake of it who are able to examine themselves and have received the necessary instruction in reference to the holy sacraments. The Lord's Supper, moreover, is partaken of at intervals only, while the eating and drinking spoken of in our text must go on uninterruptedly forever.

This spiritual eating, however, does make evident the benefits to be derived from a proper reception of the Lord's Supper. It is the combination of the spiritual with the bodily eating that makes the reception of the Lord's Supper salutary, a savor of life unto life. Nor should we doubt that the Lord had the Holy Supper in mind when He spoke of giving His flesh as the true bread and His blood as the true drink, although neither the Jews nor His own disciples could have any such knowledge at the time His words were spoken. Just as His words to Nicodemus about being born of water and the Spirit referred to baptism, so His words about eating His flesh and drinking His blood referred — though less plainly, yet not less really — to the Holy Communion. We maintain, therefore, that they have both retrospective and prospective reference: retrospectively they refer to the Passover, the manna in the wilderness and the feeding of the 5000; prospectively they refer to His sacrificial death and the sacramental impartation and enjoyments of its benefits.

CONSERVATIVE THEOLOGY COMBATING THE RADICAL THEOLOGY OF GERMANY.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

One of the most effective and vigorous ways in which the protagonists of the old views of Biblical Criticism in

Germany combat the neological teachings of the Radical school, is by drawing "deadly parallels", in the very words of the New School men, between their views and the traditional evangelical beliefs of the Church. The advanced clans formerly complained loudly and long, whenever the debates between themselves and the orthodox were brought before the tribunal of the Church at large, for the reason that they regarded the discussion as "academic" in character and an esoteric concern of the specialists. Fortunately they have now given this weapon into the hands of the Conservatives, since in recent years the advanced men have undertaken to capture the pulpit and the pew for their views, and the "popularization of critical theology" has become their slogan and battle-cry.

Witness of this change in the program is found in the "Vacation Lecture Course", inaugurated in a number of university centers and elsewhere, for the special purpose of keeping the rank and file of the university in touch with the newer and newest views of critical theology. This they see to be absolutely necessary, because of the lesson taught by observation, that pastors, on coming into actual Church work and becoming engaged in the serious work of saving souls, have found their radical university theology a hindrance and not a help, and have accordingly discarded it for the older positions. Further witness is furnished by the publication of such popular works as the *Religionsgeschichtliche Volksbuecher*, edited by Dr. Schiele, of Marburg, including, e. g., Bousset's "Jesus", and other works of similar character, and purposing to make the neological results of modern criticism palatable to the average reader,—of which sets of books nearly two hundred thousand have been sold within the past three years. Another sign of this change in the program of advanced theology is the organization throughout Germany of the "Freunde der Christlichen Welt", religious organizations named after the leading liberal organ in the Fatherland, the "Christliche Welt", edited by Dr. Rade, of Marburg; the avowed purpose being popular propaganda for their peculiar views.

The advocates of Conservative Theology have been more than willing to meet the advanced clans on this new field of battle, and the conservative publications have teemed with citations from the writings of the radicals, and with quotations from the wreckage of the advanced thinkers,—calculated to show to the average Christian that the latter have departed *in toto* from the old teachings of the Church, and that New Theology means, not a modification of further development of the recognized principles of Evangelical Protestantism, but a revolution and a new religion. The *Allgemeine Lutherische Kirchenzeitung*, of Leipzig, probably the most influential conservative Church journal in Germany, recently gave such a chrestomathy of neological teachings, from which we quote a few samples:

“In the first Gospels there is nothing taught concerning redemption, atonement, regeneration, reception of the Holy Ghost. An altogether different picture is presented by the greater part of the rest of the New Testament, especially by the writings of Paul and John”! (Wernle, *Die Anfaenge unserer Religion*).

“Jewish prophecy, rabbinical teachings, Oriental gnosis, and Greek philosophy had already put their colors on the palette from which the picture of Christ was painted in the New Testament writings” (Pfleiderer, *Das Christusbild des urchristlichen Glaubens*).

“Christianity, especially in the lower section of the Gentile world, was aided unconsciously by the hopes and faith of unnumbered pious people, and from this source innumerable channels of influence brought help to the new faith, which assimilated these thoughts” (Deissmann, *Beitraege zur Weiterentwicklung der christlichen Religion*).

“The original fountain and source of the Christian rite of baptism is to be found in the international primitive sorcery and witchery-faith, according to which the mentioning of a significant name over a human being stamped the latter as the possessor of this power and sealed him against the attacks of all opponents” (Heitmueller, in Feine’s *Das Christentum Jesu*).

"Jesus knew nothing of that which for Paul is everything. That Jesus regarded himself as an object of worship must be doubted. That He ascribed any meritorious atonement to His death is altogether improbable. Paul is not a disciple of Jesus. He is a new phenomenon. Paul is much further removed from Jesus in teaching than he would seem to be when regarded only chronologically" (Wrede, *Paulus*).

"We have in Paul's teaching a dramatic doctrine of atonement which in a formal way is in close connection with the heathen myths concerning the sons of the gods" (Pfleiderer, quoted with approval by Gunkel, *Zum religionsgeschichtlichen Verstaendnis des Neuen Testament*).

The *Kirchenzeitung* goes on to say that such statements as these go to show the New School, without doubt or debate, simply proceeds from the standpoint that miracles are impossible; that there can be no revelation; and that in origin and development Christianity is purely a natural product, showing no evidences of any supernatural and divine factors and forces; and asks its readers, not yet spoiled by false philosophers, if this is a "new" theology, or the destruction of all distinctively Christian theology.

Another leading organ of conservative theology, the *Alte Glaube*, of Leipzig, pursues practically the same method of showing up radical theology in its full hideous character, but quotes from another class of literature emanating from this school. In its literary "Beilage" it described in detail these characteristic works: Mayer, "Los vom Materialismus"; Mach, "Die Krisis im Christentum und die Religion der Zukunft"; and Michel, "Vorwaerts zu Christus! Fort von Paulus"!

The common demand of all these works, intemperately put, is the rejection of all the traditional Evangelical teachings of the endowed Church, including the divinity of Christ and salvation through His merits, and the substitution for them of a "clarified", a "purified", an "ethical" religion, consisting chiefly of general and internationally recognized

moral ideals and principles, without anything of a supernatural or revealed character in it.

Paul is the special object of the hostility of these men, and of modern New Testament criticism in general; as he is regarded as the real father of what has, from the earliest days, been the teachings of the orthodox Church, especially the atonement through the blood of Christ; His divinity; the doctrine of the Trinity, and the like; all of which are declared to have been no part or portion of the original Gospel proclamation of Jesus Himself, but to have been derived by Paul from the syncretistic Judaism of his own day, and engrafted by him upon the Church communion founded by Jesus. In this sense Paul is distinctly and emphatically called "the Antichrist" by the more radical in the advanced school. It will be remembered that Harnack, in his famous "Essence of Christianity", gave the greatest offence by his claim, that "Jesus Himself did not occupy a place in the Gospel as He originally proclaimed it", but that this Gospel dealt only with the love of the Father for misguided mankind.

The *Alte Glaube*, in commenting on these and similar statements, declares that it is enough merely to bring them to the attention of the believing Christian, as they condemn themselves, by demonstrating how absolutely and entirely the New Theology has broken away from the old landmarks, and how impossible it is to reach an understanding with its advocates. The two theologies live and breathe and have their being in two entirely different worlds; there is no common ground between them. Fortunately some of the protagonists of the newer views openly admit that they do not find these teachings in the Scriptures, and in so far this modern rationalism is honest; but naturally it claims that the true religion of Jesus must first be brought to the surface again from beneath the rubbish of Paulinism and other tendencies that led to its corruption.

But in the sphere of learned debate, and not in popular religious journals merely, conservative scholars are aggressively combating the position of the Critical School.

It is one of the favorite claims of the latter, that the difference between the Old and the New Theologies is not fundamental, but that it would serve the best interests of the Church if both tendencies were permitted to abide side by side in the Church, each in its own way rendering service to the edification of the believer. It is claimed that religious faith and the value of a religion are entirely independent of the acceptance of certain things as historical facts, such as the divinity of Christ, the merits of His death, and the like; and that for this reason even the most radical theology can be religiously as valuable a quantity as the most pronounced orthodoxy.

This Ritschlian claim the Evangelicals naturally and inevitably deny *in toto*, because the religious value of a faith is dependent upon the historical reality of the facts upon which it is based. How can we have the benefit of Christ's death, if Christ never really did die? For this reason, and because of the transparently contradictory attitude of the New Theology, Dr. Stoecker, the most influential leader of the conservatives, demanded that in common honesty those who deny the fundamentals of Christianity should sever their connection with the Churches that officially adhere to the historic faith of the Church, and establish a religious communion of their own. This demand has been promptly refused, the refusal being best voiced in Pastor Foerster's pamphlet: "Warum bleiben wir?" (Why We Remain?). The advanced thinkers claim a historic right to a development of the principles of the Reformation, which they claim they have effected.

A leading organ of learned theology, in the defense of the old faith, is the *Neue Kirchliche Zeitschrift*, of Erlangen; and a characteristic article of this kind is that found in a recent issue from the pen of Professor D. W. Voelert, of Gera, whose subject is "Der fundamentale Unterschied zwischen der schriftglaebigen und der Kritischen Theologie" (The Fundamental Difference between Scriptural Faith and Critical Theology). The substance of his discussion is that: "The difference between the theology of the ortho-

dox Church and of the newer school penetrates to the very heart and soul of religious faith". The Evangelical Church, he says, stands, or falls on the acceptance of the Scriptures as the Word of God, and as the last court of appeal in matters of faith and life. This fundamental formal principle of the Reformation Modern Theology denies. For if the different books of the Scriptures are not the bearers of a uniform and consistently developed plan of salvation, or not a "history of redemption" (*Heilsgeschichte*); but are just so many specimens of an ancient and venerable literature, chiefly religious in character, but not clothed with authority; in short, simply containing the feelings and convictions of a people grandly endowed religiously. As Jesus is pre-eminently a "religious genius", so the Israelites are pre-eminently a religiously equipped nation. But the difference between these Scriptural records and those found in other "Sacred books" is not of kind but of degree. The Bible is a sacred literature, one of many.

Over against this the Conservative Church has at all times maintained, and now maintains with greater vigor than ever, that the contents of the Scriptures are *a revelation*; that they are not the natural evolution of even the most gifted people in religious matters, but are *a truth that could not have been made known to man except through the direct interposition of God Himself*. The advocates of the Old Theology are convinced that in the Scriptures we have the Word of God, and that the representatives of God who there wrote and acted did so in the name of God himself. Religion and religious life are thus not the product of subjective feeling, but the perfect conviction of the reality of something higher and nobler than human thought or history could evolve. The great central facts of Christianity are not truths that can be "developed," but are revealed from on high.

It is naturally conceded, that the certainty and assurance of the reality of the fundamentals are not the outcome of logical historical demonstration, but are matters of faith, which fully satisfy him who holds this faith, even if he can

not show to others the conclusive character of the evidence of what are for him the certainties of faith. But this faith is not the less sure and certain for the believer. In fact, the most certain things are not those we know by the ordinary evidences of our senses and reasoning faculties, but those we know by our faith; not an intellectual but a moral certainty.

Indeed, in all the essential features of confession and creed, there is a cardinal difference between the Old and the New Theologies. All the old fundamental conceptions of traditional, Evangelical Theology — such as sin, atonement, revelation, all indeed that refer to the natural condition of man, his need of redemption, the plan of God to effect this redemption, the way in which this plan was realized and is being realized—have no place in the modern conception of theology. Advanced theology is, in the older sense of the term, essentially no longer Scriptural, and hence no longer Christian. The uniqueness of both the Scriptures and of their religious teachings have been sacrificed to the idea of a naturalistic evolution of religious ideas and feelings.

The new position assigned by the Critical Theology to Christ is fully exposed, and its absolutely destructive character is made the subject of a full discussion, in the same *Zeitschrift*, by Pastor L. Wohlenberg. He analyzes the new critical method of advanced theology, in his article: “Die religionsgeschichtliche Methode und das Neue Testament” (The Historic Religious Method and the New Testament), from which we quote the following:

“Modern advanced theology is no longer Christocentric, but has become theocentric. Not Christ, but God the Father is its basis. It has given up the absoluteness of Christianity, the old claim that Christianity, by virtue of its uniqueness, is *the* truth, and does not belong to the same class to which other religions belong but is the only one of its kind. Accordingly, then, in principle there can be no essential difference between Jesus and the founders of other religions. The religious teachings of Jesus were essentially based on the various religions and ethical

factors which he found current in His day and His surroundings. The adherents of the historico-religious school, who would explain the origin and character of Christianity purely as a substantially natural historical product, are constantly warning against overestimating the person and work of Jesus. They consider the Church's Christology as an adaptation of the heathen deification of heroes. The people of Israel, too, must no longer be regarded in the light of a 'chosen' race, as claimed by the Scriptures. Jesus has really not brought to light anything absolutely new; but the advanced Judaism of His day in substance taught the same great ideas which the prophet of Nazareth proclaimed, — such as the unity of God, the universality of His loving will, the brotherhood of man, the uselessness of the injunctions of the ceremonial law, the establishment of the Kingdom of God.

Professor B. Troeltsch, a leading protagonist of this school, in his well-known work, entitled "*Die Absolutheit des Christentums*," is offended at the prominence which even a man like Schleiermacher assigns to the person of Jesus, as the bearer of an absolute religion.

Another of this school, the brilliant H. Wernle, in his representative work, called "*Die Anfänge unserer Religion*" (*The Beginnings of our Religion*, Jena, 2nd Ed., 1904), indeed cries out, "Back to Jesus!" but only as a means to return to God the Father. God the Father is to regain that supremacy over our lives, which Jesus had intended to give Him, but of which theological dogma has deprived Him. Even the Fourth Gospel, understood historically, only says that Jesus was a human being. The lessons of Carlyle's *Hero and Hero Worship* are applicable in the case of Jesus also. Christ is only the revealer of God, the Bringer of a divine knowledge that arose mysteriously in his heart, the religious teacher of His people, and the Master Who instructed pupils who were to carry His revelation to others. He was a faithful, characteristic, religious genius. But He is to be the object of close historical criticism. It is the call-

ing of modern theology to deliver Him from the glorification and deification that has been forced upon Him.

Wernle says: 'He Himself was a Deliverer from the theologians of His day; and we theologians now-a-days are His disciples if we renew this work of deliverance in His case. It must be openly acknowledged that Jesus was mistaken, and the Kingdom of God did not come as He and His disciples had expected. He did not return to the clouds, as He told those who sat in judgment upon Him that He would. "It would probably be a mistake," says Wernle, "to deny to Jesus faith in His Messianic calling; but how and when He attained the conviction that He was the Messiah, and that he regarded His mission as such, and whether He called Himself the Son of God or not, and in what sense, and whether He really predicted His return, are all questions to which only a partial and doubtful answer can be given," Wernle closes with the words (p. 87), "We are heartily sick and sore of Christology; we long to find God." "We see in Jesus a human being who, through His clear word, has helped us to understand correctly ourselves, the world, and especially God Himself."

In reply to this, the bulk of Wohlenberg's discussion is therefore naturally devoted to a vindication of the central position of Christ in Biblical and theological thought, as this has been maintained by the Church from the beginning. He concludes:

"It would be an easy matter to furnish such parallels to the Gospels in abundance from the general history of religion; but these show, if properly understood, that the royal mantle of Jesus Christ is not made of less value because there are in it a few threads of gold from the poor and despised garments of pious Gentile thinkers. But all of these have never satisfied, and never could satisfy, the longings of the human heart. The great religions of antiquity all sought for redemption and salvation, but they never attained a stage that went beyond hope. They never realized that for which they hoped. This is the uniqueness of the religion taught by Jesus Christ, that it not only awakened a longing

and a hope, but that it also *satisfied these*. In this fact, notwithstanding the external similarity between many of the teachings of Christ and of Christianity and those of other religions, is to be found the superiority of the system of truth proclaimed by the Nazarene. Jesus declared that He was the finality of religious development, inviting all who are weak and heavy laden to come to Him for rest, and declaring that prophets and kings had desired to see what His Apostles saw and had not seen it. In Christ's consciousness there was to be nothing beyond, above or after Him. Herein lies the uniqueness of His teachings, that makes Him not one of a kind with Buddha, Confucius and the founders of other great religions, but places Him far above them all. The latter had dim ideas of the truth; He was the Truth itself."

A characteristic utterance of the New School, to which attention is drawn in another article of the same *Zeitschrift*, with a *sapienti sat.*, is taken from Professor Konrad Furrier's "Jesus Christus im Lichte der allgemeinen Religionsgeschichte" (Jesus Christ in the Light of Universal Religious History). The author's views are substantially these:

"He who would judge only according to externals would necessarily come to the conclusion that with Jesus nothing new had entered into the world. Jesus called Himself the Son of God; but had not the Egyptian kings for tens of thousands of years before Him been filled with the conviction that they were the Sons of God? In the earliest ages the Indo-European peoples prayed to the Heaven-Father. For the old Greeks Zeus was the name of the Father of the gods and men. In all religions the name Father is assigned to God. The prophets in the Old Covenant declared that God was the Father of the people, that an essential relationship existed between God and man. This is declared by Paul on the Areopagus to be the teaching of the Greek poets. It was taught still more confidently by the philosophers of Athens, and by the priests of On and Thebes in Egypt. Every *guru* (religious teacher) is considered by the Hindoos as being filled with the divinity. Egyptian kings, Greek he-

roes and Buddha are described as having been without an earthly father. In order to save mankind from all evil, Vishnu, the Ruler of the World became a poor shepherd and wagon-driver; and for this purpose Maitraya, the All-Merciful, left the "heavens of joys," in order, as a beggar, to proclaim the "law of mercy for all" to mankind. Adon, the Lord of Life, is slain in the mountains of Lebanon, and the women of Byblos shed many tears for three days on account of his death; but then he arises again from the dead and the lamentations in the mountains are converted into the cry of rejoicing: "The Lord lives! The Lord lives!"

"Jesus has taught that those who are of pure hearts are blessed. The Delphic oracle, hundreds of years before, proclaimed the same truth. Above the entrance of the garden of Tadsh, that wonderful mausoleum in the Indian city of Agra, these words are hewn in Arabic: 'No one can find his way into the garden of God unless he be of pure heart'.

"Jesus says we are not to gather the treasures of earth but those of heaven. Buddha says: 'There is one way which leads to wealth; and another way which leads to blessedness'.

"That in our inner natures we are independent of the world, is taught by the Chinese and the Greek sages; and Buddha regards this as the chief religious requirement —

"Jesus demands perfect love on the part of His disciples towards God and Himself. The Buddhistic teachers in India had done this long before. The Tamulian Sittars even declare in one of their hymns: 'If all mankind would know that God and love are one and the same thing, then they would live in peace with each other.' "

Selections of this kind from the late, later, and latest utterances of the Critical School, are constantly put forth and discussed by the conservative scholars of Germany, and are found to be most effective weapons in the struggle there going on for the very existence of the Church of Christ. May the good work continue and prosper!

NOTES AND NEWS.

G. H. S.

THE AWAY FROM ROME MOVEMENT.

Official reports covering the eight years since the Away from Rome movement has been an active factor in the religious life of the German provinces of Austria show that this agitation has resulted in the organization of 24 new Protestant parishes consisting practically of converts alone, the building of 67 churches and chapels and the introduction of Protestant services in more than two hundred places that hitherto had been exclusively Catholic. 38,031 Catholics have joined the Protestant church, among whom about one thousand are found in Vienna; and 10,918 Catholics have connected themselves with the Old Catholic church. In Bohemia, Styria and Croatia thirty new Protestant congregations have been established since 1898, and thirteen new churches erected. The funds for these structures have come chiefly from Austria itself, although about 30,000 francs were contributed by the Swiss Hilfsverein. The number of Protestant pupils in the secondary schools of Austria has been trebled in the last ten years. The opposition to the crusade on the part of the representatives of the hierarchy has been thoroughly organized in recent years, especially through the press and various associations. The Piusverein, e. g. which was organized as late as the spring of 1906 to advance the interests of the Catholic press in Austria, in the first eighteen months of its activity collected 366,000 Kronen as subsidies to the Catholic newspapers of the Empire, the Reichspost (often in derision called the Reichspost) and the Vaterland, both of Vienna, each receiving more than 70,000 Kronen. In addition more than four hundred meetings were held in opposition to the Protestant movement, 320 local societies organized, and 720,000 pamphlets circulated in the interest of the hierarchy. New Catholic periodicals such as the Illustrierte Maedchenzeitung have already more than twenty thousand subscribers, while the

Frauenzeitung has 70,000. The St. Joseph's Bucherbrüderschaft in Klagenfurt circulates anti-Protestant literature, mostly pamphlets, and reports having made use of 190,000 in a single year. The special organ established to combat the agitation is the Bonifaciusblatt has now reached the enormous weekly edition of one million copies in the German, Czech and Polish languages. The recent sixth national Catholic congress held in Vienna decided to distribute this paper not only in the churches but everywhere in connection with the celebration of mass. In the meanwhile even Roman Catholic savants acknowledge that the low moral status of the Catholics in Austria explains if it does not justify this anti-churchly movement. Dr. Fr. v. Jurasebeck, in the new edition of his recent work *Die Staaten Europas* shows that in Austria in every 1,000 births 137 are illegitimate, this being the highest and worst percentage in Europe, while Protestant Germany has only 86 and the Protestant Netherlands have the best records, namely 8.

NEWSPAPERS OF GERMANY.

The old standby, known as the "Zeitungs-Katalog," published by Rudolf Mosse, of Stuttgart, has made its appearance for the year 1908, and its rich abundance of statistical data and details on the periodical press of Germany furnishes Prof. Dr. H. Diez with the facts for an instructive discussion, which he publishes in the Munich *Neueste Nachrichten*, from which sources the following is translated and gleaned:

During the past twelve months the number of German periodicals, exclusive of the strictly scientific and technological publications, has increased from 3,807 to 3,887. This increase is confined almost exclusively to those that appear six times a week, i. e., every day except Monday, as the editors and printers are expected not to work on Sunday. Indeed this type of newspaper has even exceeded in its gain the whole increase of the year and thus crowded out some of a different character. Among these that have decreased in number are also the weeklies, and particularly

are the old and veteran weeklies of the provinces dying out rapidly, giving way to the papers of a more cosmopolitan kind that appear oftener. Among these weeklies that are on the decrease are also a large number of party organs and others of special interest, as also a large number that were hitherto devoted almost exclusively to advertisements and official announcements. In the country districts of Germany the popular paper is the one that appears twice a week, and these are also the papers which evidently contribute more to the spread of general culture. Thus, while constituting only the one-seventh of all the newspapers of the country, in Mecklenburg, in Posen, in Schleswig and other provinces that in point of general education are still back of others, they furnish more than one-fifth of the reading matter for the people at large in these more agricultural districts. In the last three years the number of bi-weeklies has however not increased in number. The tri-weekly papers practically hold their own, and constitute one-fourth of all the periodicals of the land, while those that appear four or five times a week are confined almost entirely to South Germany, Bavaria, Württemberg and Baden issuing 53 of these, while all Prussia has only 54. Of these 24 are found in the two single provinces of Brandenburg and Sachsen. The six day papers are not only the greatest in number, but also show the greatest increase during the year covered by the report, namely from 1,379 to 1,567. At the present rate of increase they will soon constitute one-half of all the papers of the empire. Papers appearing in two or three editions a day are found exclusively in the large cities, and it is only especial causes that, in Cologne, Breslau and a few other centers, call for editions as often as three and four times a day. In general the peculiar status and condition of the periodical press of the empire is largely dependent on local matters, but it cannot be said that the number of papers increases in proportion to the rapidity of growth in the centers of population.

There are now no fewer than 2,159 places where news-

papers are published, the increase in three years being 74. Of these 1,307 publish only one newspaper, 852 more than one, while more than ten newspapers appear only in nineteen cities, viz., Koenigsberg, Danzig, Berlin, Beuthen, Breslau, Langensalza, Hannover, Frankfurt a. M., Kassel, Cologne, Essen, Munich, Nürnberg, Dresden, Leipzig, Stuttgart, Strasburg, Hamburg, which together issue 367 different periodicals, and it must be confessed that relatively the large German cities did not exercise the influence on thought and life through the periodical press that can be claimed for the large cities of other countries. Berlin, Cologne, Frankfurt, Munich, Breslau and Hamburg, however, easily stand out prominently as newspaper centers, and the provincial press practically lives on what appears in these places.

The highest subscription list in the country is reported by the *Berliner Morgenpost*, namely 300,000, easily followed by the *Lokalanzeiger* of the same city with a quarter of a million, both of course dailies. The *Welt am Montag*, a weekly, comes next with 155,000 subscribers, while the *Berliner Tageblatt* has 144,000, the *Social Democratic Vorwärts* has some more than one hundred thousand. Outside of the capital city the Breslau *Generalanzeiger* leads with 137,000, the *Anzeiger*, of Hanover, with 100,000, the *Anzeiger* of Dortmund and *Westfalen* with 93,000, the city editions of the famous Cologne *Gazette* with 88,300, but the Munich *Neueste Nachrichten* has recently forged ahead to 114,000 crowding out the famous *Allgemeine Zeitung* of that city, with only 80,000 subscribers, while the *Bayerische Zeitung* has 100,000. In Saxony the *Neueste Nachrichten* of Leipzig and Dresden lead, each with about 100,000 readers, and the Hamburg *Generalanzeiger* has 106,000.

The total editions of all the German papers is now 4,800 million copies, and shares an avenue of influential power to be compared only with the schools. The political complexion of those periodicals cannot be determined in all cases with absolutely correctness. But there are

410 "Centre," or Catholic political periodicals, about one-half of them in the Rhenish province and Westphalia, while the conservative papers number 771, the social democratic 61, and the non-partisan 1,293. In detail 371 conservative papers report a circulation of 1,200,000, 245 liberal papers, 2,200,000; 189 Catholic papers 1,300,000; 41 social democratic papers 690,400, and 510 non-partisan, 4,100,000. Among the non-German papers that appear in the Fatherland there are 28 issued in the Polish language.

GERMAN UNIVERSITIES.

Professor Adolf Harnack, of Berlin, known as a favorite of the Emperor and generally regarded as the coming Cultus Minister of Prussia, recently announced that beginning with the next winter term the ten Prussian universities, which have almost been hermetically sealed to women as applicants for matriculation and degrees, will be opened to them on exactly the same conditions that prevail in the case of men. This has now been done. This will leave only the small provincial Mecklenburg university at Rostock debarring women; but that institution, too, is confidently expected soon to yield to the pressure and then all the higher educational institutions of the Fatherland, not only the Universities, but also the Technological Institutes and other institutions of this grade will be absolutely free to women, too — a phenomenal advance in less than a quarter of a century, at the beginning of which the first few timid "Hörerinnen" ventured into the lecture rooms. Rather singularly the innovation admitting women originated in the universities of Southern and Central Germany, and Prussia, which usually sets the pace in these matters, has seemingly yielded only under compulsion. The Prussian authorities, however, announce at the same time, that as a matter of principle no women docents will be allowed at the universities. This step is taken as a result of the answers received to inquiries on the matter addressed to all the faculties of the kingdom, the overwhelm-

ing majority of the professors being against the admission of women to the corps of university teachers.

It will be remembered that about ten years ago, largely through the personal influence of the emperor, the three kinds of secondary schools in Germany, the purely classical and humanistic gymnasium, the semi-classical Realgymnasium and the purely scientific Oberrealschule, each with a course of nine years, were placed on a perfect equality in regard to the admission of their graduates or *Abiturienten* to the university, the purpose being to destroy the practical monopoly of the classic languages and putting a scientific preparation on a basis with these. The Prussian government has now published statistics showing that the great bulk of the people still cling to the old classical courses and make only limited use of the scientific and semi-scientific schools to prepare their young men for the universities. The statistics cover the last summer semester. Of the matriculated students in Prussian universities in that term, the law department reported 4,951, or fully 86.29 per cent., as graduates of the humanistic gymnasium; the medical faculties, 2,216, or 87.45 per cent.; and the philosophical, 5,946, or 72.52 per cent., while the theological faculties will admit only men prepared in the language schools. Some of the details of these data are remarkable. Thus fully 47.24 per cent. of the students in the department of modern language came from the classical schools; and 58.29 per cent. of those pursuing mathematics and natural sciences had taken the Latin and the Greek course in preference to the scientific, before entering the university. A notable feature in the relation of these secondary schools to the universities is the programme which calls for an election of studies in the *Prima* and *Secunda* classes of the gymnasium for those who wish to take scientific branches in the universities and enter the Technological Institutes. The chief protagonist of this reform was the late Professor Friedrich Paulsen, the brilliant Berlin savant, who has developed a complete scheme of this kind. This would regain for the gymnasium almost its former monopoly, and

the movement is the outcome of the deep seated conviction that the languages still are and will continue to be the best means for that mental drill and development needed by young men for the successful pursuit of any and every profession at the university. German educational ideals have not changed materially in this respect in our day and date.

DISESTABLISHMENT.

The example of France and Geneva in severing the historic union between State and Church is proving contagious. In Germany the conservatives with the Protestant Church are coming to the conclusion that the present status, according to which both radicals and confessionals are found united in one and the same Church, is intolerable. This conviction has been specially voiced recently by Prof. R. Seeberg, of the University of Berlin, of which he is the leading conservative member, in a series of articles, in which he insists that so sadly and badly divided a house as is the Protestant State Church, from a confessional point of view, cannot stand, and urges the organization of two kinds of State churches, one conservative and the other advanced, and both equally supported by the State. Dr. Stoecker, the famous ex-Court preacher of Berlin, demands that the radicals sever their connection with the State churches and organize a church of their own, being willing to turn over to them their fair proportion of church property. To this the advanced men object, and insist that they are honest children of the Reformation. In the meanwhile the independent churches that do exist in Germany have formed a federation. The Breslau and the Immanuel Synods, the two largest, have actually united, and the Hermannsburg, Hessian and other "free" churches have now reached an understanding. In other sections of the German Church the disestablishment idea is gaining ground. In Denmark decisive steps have already been taken looking to the change of the State Church into a free national Church. A convention was

held, at which a tentative constitution for such a reorganized Church was agreed upon, although three distinct schools of theological thought were represented, the radical Grundvigians, the middle party, consisting of conservative Lutherans, and the right or pietistic party, under the leadership of W. Beck. This tentative scheme is along congregational lines, and makes the Church practically independent of the State. The movement has come from within the churches and has not been favored by the bishops. One of the latter, Bishop Roerdon, has announced that the Government will seriously consider the proposed reorganization plan, but it is yet uncertain what the outcome will be. In Denmark, as in Germany, it is the State and not the Church that profits by the union, and in neither country do the State authorities show the least inclination to favor the separation project.

A CRITICAL REACTION AGAINST ADVANCED BIBLICAL CRITICISM.

To the student of the history of speculative theology, of which Germany has been and still is the center and headquarters, it is not surprising that within the circle of advanced critics themselves a reaction against the radical claims of the dominant school is beginning to make itself felt. The life of a radical school of theology has seldom been longer than one generation. Baur and his school of the New Testament neology, based on Hegelian system, once ruled supreme in the theological thought of Germany; yet out of their own midst came forth the movement that undermined what for about a generation was regarded as the "sure" results of the best speculative theology. The production of such an ultra work as was Strauss's *Leben Jesu* called forth a second sober thought among the adherents of Baur themselves. Practically the same was true of the dogmatic school of Ritschl, whose system was based on the philosophy of Kant. Not a few of his followers, notably Kaftan and perhaps Harnack of Berlin, are more positive than was Ritschl himself.

The signs are constantly increasing to show that the advanced radical Old Testament school has passed the zenith of its glory and that its central teachings are to be overthrown, or at any rate seriously undermined by the protagonists of advanced criticism itself. The most noteworthy name in this connection is that of the recognized Old Testament Savant, the late Professor Bruno Baentsch, who rather remarkably, was a full professor in one of the most radical theological faculties in Germany, that of Jena. He has recently published a small but most significant book, entitled "Altorientalischer und Israelitischer Monotheismus [The Monotheism of the Ancient Orient and of Israel.] (p. 120, Tübingen, Mohr.) with the significant subtitle, "A plea for the revision of the conception of the Old Testament religion as based on the development theory." It is accordingly an *ex professo* scientific attack upon what is the central claim of modern evolutionary criticism, namely that the monotheism, the heart and kernel of Israel's religious system, was a natural growth or perhaps an adaptation from the religious teachings of the people who surrounded Israel. This Baentsch denies, for the simple reason that the monotheism of Israel was of such a unique character, that its genesis and development is incapable of a satisfactory scientific explanation on such a basis. It contains an element of Theism and demands other factors and facts to explain whence and how it became what it was. Attention is drawn to the open and honest confession of Wellhausen, the spiritual father of the dominant school, who openly acknowledges that modern criticism has not been able to explain why it was the worship of Jahwe and not that of the Kamosh of the Moabites which developed into the high ethical teachings of the prophets. Baentsch acknowledges that Monotheism was not unknown in the religions of the Orient, but not a Monotheism that can serve as a full and satisfactory basis for the high standards and ideals that characterize the system of Israel. Indeed Baentsch seems to acknowledge that Israel's religion in its genesis and development can be explained only by the acceptance

of revelation as a factor in its production. He says in substance:

Moses came forth from the more or less current monotheistic beliefs of his day. This is the psychological condition of affairs that enables us to understand him as the founder of a new religion, and the prerequisites for a divine revelation in his heart. This latter element is to be regarded as a significant fact in his makeup (*Mit dieser selbst aber ist voller Ernst zu machen*). Moses' work was the product of an inner development of a most mysterious kind; it is the fruit of an hour of holy nearness to God, when his soul was touched by the Eternal and he attained clearness from above concerning himself and concerning God. This experience was then followed by his work of proclaiming that God who had revealed Himself to him. This proclamation was connected with the old faith of the tribes of Israel, namely faith in the God Jahwe; but it led him beyond the old worship of natural deities to a new principle and certainty. The god of Moses was more than a mighty national god of power; it was a god of high ethical qualities, something beyond that which a natural or astral religion teaches, namely a living, mighty, ethical personality, and what Moses taught was a spiritual religion of a higher kind and character than purely natural processes could evolve. And this was the central principle of the state religion which Moses established, and the history of Israel was a constant effort against reactionary forces in favor of the heathenizing and weakening of this principle, to make it a living reality in the hearts of the people. Accordingly not evolution, but reaction and reformation were the impelling agencies in this history.

That these rather surprising statements of an Old Testament critic break fundamentally with the now prevailing religio-historical school is evident at a glance. They directly antagonize too the two latest and in many respects more significant expressions of this school, namely Stade's *Biblische Theologie des Alten Testaments* (vol. I, Tübingen, Mohr. p. 383, 1906) and Marti's *Die Religion des*

Alten Testaments unter den Religionen des Vorderen Orients (same publisher, 1896, p. 88), which contain probably the ablest and best advocacy of the current naturalistic scheme of Old Testament religious history.

Baentsch, however, is not the only one among the critics who are criticizing what is so often proclaimed as the "sure" results of modern O. T. research. An exceedingly careful scholar, Graf von Baudissin, of the University of Berlin, in his *Einleitung in das Alte Testament* (Leipzig, Hirzel) several years ago already showed that the common explanation of the Levitical system as a postexilic product, is arbitrary and unsatisfactory. The Assyriologist Winckler, of Berlin, has repeatedly written in this vein, and now again has come out with a strong criticism of the scheme of Marti in a small work entitled "*Religionsgeschichtlicher und geschichtlicher Orient*" (Leipzig, Hinrichs), and is ably aided from a theological side also by Alfred Jeremias, whose "*Alte Testament im Lichte des alten Orients*," has just appeared in a second and revised edition (Leipzig, Hinrichs).

A noteworthy discussion of the whole matter appears in the leading organ of the advanced critics, the *Christliche Welt*, of Marburg, No. 28, from the pen of another member of the radical faculty in Jena, Dr. Willy Staerk. This discussion is characterized by the open confession that the current advanced criticism of the day is largely the arbitrary product of a dogmatic philosophy and that a thorough revision in principles and spirit is absolutely demanded in the interests of real scientific research. Baentsch's work is here welcomed as "a protest against the whole evolutionary conception of Israel's religious development." Evidently the days of new and better things in Old Testament criticism are coming.

THE ABYSSINIANS.

The phesence in America recently of a representative of the King of Abyssinia, for the first time brings America into something like an official contact with the historical

"Hermit Nation of Africa." The Abyssinians are what Tacitus says of the Germans, a people who are *sui generis*. Although the descendants of the Ethiopians of fable and history, they are not Ethiopians at all in the current acceptation of the term, i. e. they are not black, nor do they belong to the Negro race. Although their name has been extended to all the peoples of Africa, yet the Abyssinians themselves are not more African than they are negro. They are Caucasian as pure as any nation of Europe or Western Asia. Indeed, of all of the nations of Africa they are the only larger nation, with the exception of the Egyptians, who should *not* be called Ethiopians or black. In the older use of the term Ethiopian is rather a geographical than an ethnological term, and as the Ethiopians were known to the Greeks, their name was applied to all of the regions of Africa south and west of Abyssinia. In reality the Abyssinians belong to the Semitic family of nations, the same to which the Jews, the Babylonians, the Assyrians, the Syrians and other history-making nations of Western Asia belong, their pedigree is accordingly of the very best. Their language belongs to the group of the South Semites and is nearest akin to the Arabic. They themselves despise the name "Abyssinian," which means "mixed" or "mongrel" and was originally applied to them by their Arabian enemies. Their own preference is for the historic name of "Ethiopians," but their native term is "Geez" which signifies "Freedmen," or "Wandering Freedmen," corresponding to "Franks" in the Middle Ages in Western Europe, — the term referring to the fact that the Abyssinians are not natives of Africa, but in pre-historic times migrated from the southern portions of Arabia across the Red Sea into "the Switzerland of Africa."

They themselves appeal to a noble ancestry and descent. While the native literature does not antedate the period of the introduction of Christianity in the fourth century their traditions, or that of an ultra conservative Semitic people had been fixed centuries earlier. So powerful are these traditions with reference to the early ex-

istence and flourishing condition of Abyssinia as a kingdom even before the Christian era, that it would be folly to doubt this claim, although we need not accept the decorations of this historical fact. The Abyssinians are convinced that the ruling dynasty of their country is the oldest in history, the present Menelik, the *Negusa Negest*, "King of Kings," being the regular descendant of the Queen of Sheba, who, we are told, went to Jerusalem with matrimonial intentions, and soon after her return gave birth to that first Menelik whose father was King Solomon. The regular genealogy from this ancestor down to the present ruler is preserved in the official documents of Abyssinian, and a reproduction can be found in Ludolf's *Historia Aethiopica*. Tradition says that when she left Jerusalem she took with her a number of priests and also the ark of the covenant. This was set up in the Ethiopic temple, and to the present day the ark or the *tabot* is the most sacred portion of the Abyssinian church. That there is an historic germ of truth in this tradition is seen from the fact that Abyssinia from a very early period was under Jewish influence. Not only was circumcision preserved in addition to Baptism, and the Sabbath in addition to the Sunday, but in many other particulars, such as sacrifices, does the Abyssinia creed and form of worship indicate Jewish ideas. Still more remarkable is the presence from pre-historic times of a body of "Black Jews," called "Falashas," or Separatists in Abyssinia, who are in a semi-serf condition but represent a type of Jewish religious thought that ante-dates the Exile. They accept none of the later development of Talmudic Judaism and were evidently separated from the nation before this development set in.

The history of Abyssinia is a unique chapter in the annals of the past. Of all the remnants and remains of the once so powerful Christian nations of the Orient, the Abyssinian people and church are the only ones that have maintained their national existence and characteristic individuality. The Armenian, the Syrian, the Coptic and

the other Oriental churches have been wiped out of existence by the Moslem conqueror. The Abyssinian has not been crushed by the oppressive heel but has defended its existence against Mohammedan powers for twelve hundred years. Islam was able to crowd back the Christians of Southeastern Europe to the very gates of Vienna, and the Christians of Southeastern Europe to the North and East of France, but it could never subdue the little Christian nation before its own door, flesh of its flesh and bone of its bone. Abyssinia has the historic distinction of being the only non-Barbarian people of the African continent that did not yield to the enthusiastic onslaught of the followers of the prophet of Mecca.

Internally the development of Abyssinia has been equally peculiar. The making of the Abyssinian nation is entirely the work of Greek Christianity. It is not Greek culture or Greek philosophy or civilization that brought the Ethiopia of the fourth century upon the stage of history. It was distinctively Greek Christianity. Although geographically nearest to Egypt that classic land of literature and culture never exerted any positive influence on its Southern neighbor. Of the venerable civilization of the land of Pharaohs with its pyramids, temples and cities, there is no sign to be found in the whole country of the Abyssinians. But Abyssinia represents the Greek Christian teachings and culture of the fourth and fifth centuries. It is the embodiment of the Monophysitic schism that caused the break in the Eastern church. The religious element has accordingly been the one supreme factor in the development of Abyssinian history, literature and life. Divorced from the religion of the old Greek church Abyssinia has never known a history or a literature.

When the Synod of Chalcedon in 451 condemned the Monophysitic doctrines the Abyssinian church withdrew from all connection with the Christian church at large, and when a few centuries later the Moslem hosts subdued all the nations around and about Abyssinia, this voluntary isolation became also an enforced separation. Since that

time the peoples and the Christianity of Abyssinia has been practically at a standstill. In the Abyssinians of today we have virtually a petrified Christianity of the fourth and fifth centuries. The outward forms, liturgies, dogmas, ceremonies and rites have been handed down from generation to generation, from century to century, without change or further development. The spiritual element in the religion is gone; Abyssinian Christianity is mere formalism, bringing with it a strange combination of Christian profession and barbaric practice. King Theodorus, the greatest of modern Ethiopian kings, against whom the British expedition under Lord Napier in the middle of the last century was directed, was willing by the hour to discuss the fine points in the doctrine of the two natures of Christ, and on the same day order the hands and the feet of several hundred of his political opponents to be cut off. The most brutal of Oriental despotism, such as is characteristic of the untamed Semitic heart and is yet seen in the Arabian Bedouin, is found closely allied with a fervency in prayer, fasts and religious observances that would be enigmatical were it not known that they are dead forms that many centuries ago represented living principles of religious devotion.

This unique history has, however, not been without its good results also. There is a rich Ethiopic literature, although it is almost entirely one of translations from the Greek, the Arabic and the Coptic. But what this people lacked in literary originality it made up in diligence. As a result a goodly number of excellent works, lost to Graeco-Latin literature through the ravages of wars, have been preserved in the isolation of Ethiopia. Not only have they an excellent version of the Scriptures, but of the lost treasures they have preserved such valuable works as the Books of Enoch, the Book of Jubilees, a vast number of Jewish apocalypses and others, many or most of which have now been made accessible through good editions of the text and trustworthy translations into the leading modern languages.

Efforts to reunite the destinies of Abyssinia with that of other people have been repeatedly made. Beginning with the Portuguese in the sixteenth century there have been attempts undertaken by the states and the church, of both the West and the East, but they have generally been thwarted by the ultra conservatism and the self-satisfaction of the Abyssinians themselves. King Menelik is the first of the rulers to show a good will to come to an understanding with other peoples. Since the American commission seeks neither to convert the Abyssinians to a Western form of Christianity nor to try to manage the politics of the country but only to enter upon mutually beneficial commercial relations it is not impossible that America may here succeed where all others have for four centuries failed.

A DISCOVERY OF JEWISH REMAINS IN EGYPT.

Prof. Charles Clermont-Ganneau, of the College de France, publishes a lengthy description of the striking results of recent excavations in the island of Elephantine. They prove the existence of a Jewish temple of Jehovah in that place under the twenty-seventh dynasty (from Persia), with remains from the reigns of Xerxes, Artaxerxes, Darius Nothus, and the second Artaxerxes. They furnish names already known from the Bible, and one mentioned by Josephus.

It will be remembered that M. Clermont-Ganneau's career in Semitic epigraphy began with his discovery of the Moabite Stone in 1870, when he was dragoman of the French consulate at Jerusalem. In spite of the opposition of Semitic scholars of the old school, and of certain hasty conclusions of his own, his wide knowledge of Semitic remains and inscriptions, and his detection of recurring archæological frauds won for him final recognition. The French government and university long since bestowed on him their confidence and highest honors. Several years ago he came into conflict with the authorized scholarship of the day concerning the precise epoch of the ten or so Aramæan texts, which so far comprised all that had been

discovered of Semitic origin in the papyrus fragments. These were commonly attributed to the Greek period of the Ptolemies. M. Clermont-Ganneau placed them much farther back — during the Persian domination over Egypt. His conjecture was verified by successive discoveries of other Aramæan inscriptions explicitly dated from the years of the Persian reigns. A final papyrus (of the Strasburg library) proved under his skilful interpretation, where the German, Prof. Julius Euting, had failed, to be a petition of non-Egyptians against the priests of the god Chnemu of Elephantine. With his usual alertness M. Clermont-Ganneau decided that the petitioners must have been Jews of the exile; but he was unable to obtain government aid to verify his guess by new excavations.

In 1904 the natives, while extracting ammoniacal earth from the ruins, came on ten still perfect papyrus rolls, which were afterwards published by A. E. Cowley, of Oxford. These consisted of notarial acts concerning Jewish inhabitants of Elephantine and the city of Syene, with concordant dates of the Aramæan and Egyptian calendars for a period of sixty years (between 470 and 410 B. C.). The oaths were in the name of Jehovah, God of Israel, and — what was most surprising — his sanctuary was shown not to be a mere synagogue, but a veritable temple with sacrifices quite as in the now ruined, but still exclusive temple of Jerusalem. "This was enough to make, perhaps did make Jeremiah howl," says M. Clermont-Ganneau. Thus accredited, he was sent last year by the Académie des Inscriptions on a mission of scientific excavation.

During four months, beginning with November, 1906, aided by M. Clédat, his oldest pupil, he used the funds supplied by Edmond de Rothschild in searching for this Jewish temple. A German mission had already preoccupied the greater part of the ground. A happy chance, in the part of the island which was left to them, directed the French diggers, after more than two months with none but Greek and Egyptian finds, to the very heart of the Jewish

quarter. They soon came on quantities of ostraca bearing Aramæan inscription on both sides. These have not yet been completely deciphered; but enough is already known to disclose that they are of the same time, writing, and language as the previous papyrus. They contain among other matters of daily life a quite new form of the name Jehovah. The French excavations were stopped by the heat in April last, but are now to be renewed with the firm determination to resolve this mystery of the unknown temple.

Meanwhile, Herr Rubensohn of the German mission had found new papyrus fragments with important Aramæan inscriptions, of three of which a first interpretation has just been made by Prof. Eduard Sachau of Berlin. The first more than confirms all the conjectures of M. Clermont-Ganneau and starts up any number of questions in Jewish history and religion. It is a petition, dated from the seventeenth year of the reign of Darius Nothus, and addressed to Bagohi (the Bogoas of Josephus), Persian governor of Jerusalem, by Jedoniah and his fellow priests of Elephantine. It complains that their temple, built by their fathers to the "God of heaven," had been pillaged and destroyed by the manœuvres of the priests of the god Chnemu. Even Cambyzes, they say, respected this temple when he destroyed those of the Egyptians. It was of cut stone, with seven monumental doors, stone columns and a cedar roof; and the sacred vessels were of gold and silver. Reference is made to a previous petition, which had also been sent to Yehohanan (Johanan), high priest at Jerusalem, to his brother Ostan Anani (Hanani), and separately to the sons of Sanaballat, governor of Samaria. These names, with that of Shelemiah, occur in the book of Nehemiah. The third papyrus shows that the petition for rebuilding their temple had been granted.

Prof. Clermont-Ganneau, with the vivacity which age and controversy have not quenched, adds:

Who knows? Our picks may yet discover, laid away in some secret "geniza," a copy of the sacred book which

was used in the ceremonies of worship — a Bible anterior by five centuries to Jesus Christ!

AUSTRIA.

Protestantism is rapidly gaining ground in Austria, the avowed number being larger by 42,000 than it was eight years ago. The total accessions in the ten years of the away from Rome agitation have been 60,000. In the first eight months of 1907 1,950 new Protestants avowed themselves such. Sixty-seven churches were built or in process of construction, twenty-four new parishes were founded, and regular services instituted in two hundred places. The Roman Catholic Church is naturally offering active resistance to this movement and a number of societies have been organized to oppose Protestantism. The "Pious Association" was founded in 1906 to subsidize the "good press," and has collected hundreds of thousands of marks for the use of the ultramontane journals of the Empire, for the distribution of tracts and the holding of public meetings. The society already has 320 local groups. Roman Catholic scholarship itself is not free from the taint. The chair of canon law at Innsbruck, recently held by Professor Wahrmund, has been declared vacant, and its incumbent transferred to Prague, where he can be more closely watched, but it has proved impracticable to replace him in the Tyrol capital, as all available candidates are suspected of modernism, or what is worse — Protestantism. Unfortunately these modernist scholars in the Catholic church are generally rationalistic in tendency and do not leave their church for evangelical reasons. There are no Luthers and there is no new Reformation coming.

THE EXCAVATIONS OF THE DEUTSCHE ORIENT GESELLSCHAFT in the vicinity of Ericha, the supposed site of the ancient Jericho, have resulted in most interesting discoveries. Not only have the walls of the city been unearthed, but the entire northern part of the citadel, which is situated on the slope of one of the seven hills on which

Jericho was built, has been brought to light. It was fortified by an external and an internal wall, both of which were crowned by strong corner towers and connected at irregular intervals by walls. On the northern slope of the city, outside the walls, numerous remains of Canaanite houses were discovered, some of which were built against the city wall. In many cases the clay partition walls were still standing. Bodies of children, buried in jars, were found beneath the clay floors of the houses. Ovens and a drainage canal were also brought to light. Besides the Canaanite houses an interesting collection of Israelite houses, dating from about 700 B. C., was partly unearthed. Of these one was exceptionally well preserved. It contained a court yard open to the air, with a bench, a long room, and a kitchen opening on to the yard, in which the great water tun still stood in its original position. In this house were found numerous domestic utensils, such as plates, dishes, pots, amphorae, corn mills of red sandstone, lamps, torch-holders, and many iron implements. A number of graves of the early Byzantine era, containing vessels of clay and glass, were also discovered, showing that the site of ancient Jericho was inhabited at a much later period. Unfortunately, practically no inscriptions have as yet appeared. All that has been discovered are a number of stamps on the handles of jars apparently bearing the name of the divinity Jahu. The letters are Aramaic and probably date from the fifth to the third century before Christ. The excavations will be resumed in the course of the winter, and further discoveries are looked to with great interest.

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES. ETC.

BY REV. A. BECK, SAGINAW, MICH.

- Guest System*, The, K. 129, 1876; Southern Dist., 9, 1877; West. Dist., 19, 1906.
- Guntur*, Historical sketch of the mission at, Z. 256, 1897.
- Gudurn*, The girl school at, in East India, K. 755, 1907.
- Harms, Louis*, S. 43, 1880; 43, 1896; K. 236, 244, 1893; Theo., 68, 1885, Z. 151, 1885; See under "Hermannsberg."
- Harvest*, Sermons on, S. 337, 1880; K. 178, 1887; Poems on, S. 274, 1884; 249, 1885; K. 201, 314, 1893; Additional, Sermon, S. 354, 1887; Poems, K. 585, 1863; 353, 1877; 361, 1884; 241, 1891; S. 244, 1874; 259, 1877; 314, 1881; 281, 1885.
- Halle*, The Institutum Judaicum at, S. 345, 1884.
- Hadrain*, S. 97, 1885; K. 132, 1904.
- Hanna*, Her offering, S. 482, 499, 1906; K. 201, 1895; Z. 244, 1903.
- Hammurabi*, The code of, M. 85, 1903; Moses, Z. 246, 1903.
- Hynal*, The revision of the German, Z. 116, 1901.
- Harnack, Anna*, K. 503, 519, 535, 551, 566, 1907.
- Harnack, Dr.*, Z. 57, 1894.
- Haeckel*, The truth about his world problem, 250, 1907.
- Heaven*, S. 337, 1877; 322, 1885; 113, 1890; 232, 1901; Future recognition in, 122, 1879; Who gets to, 241, 1901; 154, 1890; 737, 1902; The Christian's inheritance, K. 540, 1905; Eternal life in, Z. 257, 1907. Poems on, S. 153, 1879; 265, 1884; 113, 1885; 81, 1887, 232, 1901, 401, 1902; K. 145, 1885; 305, 1903; 577, 1903; 476, 1905; Reviews on, Z. 186, 1898, 312, 1893; 58, 1906; 128, 1907.
- Hell*, S. 322, 1873; 28, 1888; 257, 1890, 154, 1890; Is there one, 17, 1904; The place of, 97, 179, 1907; Lessons from, K. 89, 1870; Is it eternal, S. Sept. 1, 15, 29, 1847; March 16, 1858; 273, 1904; 770, 1905; K. 313, 322, 330, 337, 345, 353, 362, 377, 386, 393.

- 401, 1896; M. 336, 1885; Russel's tract on, S. 226, 1907; The Babylonian and Assyrian conception of, Z. 156, 1895; The descent of Christ into, S. Sept. 11, 1848; 110, 1868; 132, 1879; 130, 137, 1885; 122, 1892; 145, 163, 177, 1904; 56, 1907; K. 25, 1868; M. 340, 1885; Z. 274, 1900; 3, 1903.
- Hinkel, Rev. Paul*, S. March 1, 1863; Rev. David, 233, 1894.
- Hebrews*, Introductory notes on, S. 209, 1881; Authorship of, M. 127, 1901; Z. 172, 1892.
- Hemminghaus, Prof. K.*, Installation of, S. 25, 34, 1889.
- Hebrides, New.*, S. 267, 283, 290, 315, 331, 339, 347, 371, 387, 403, 411, 1901; 3, 11, 19 (1902), 790, 1905; K. 385, 409, 1893.
- Hermas*, S. 233, 1895.
- Heart*, The evil; The established, K. 498, 1907.
- Hecht*, S. 355, 1902.
- Heyer, Father*, S. 725, 742, 1905.
- Heidelberg Catechism*, Dialogue on, K. 346, 373, 395, 422, 426, 482, 490, 1861.
- Hernandez*, The martyr, K. 259, 1877.
- Heresies*, Those of the first five centuries, K. 121, 1878, 126, 1887.
- Herberger, Valerius*, K. 129, 1878.
- Herodias*, K. 241, 249, 1895.
- Help*, That of God, Poem, K. 81, 1898.
- Hess, John*, K. 403, 418, 1902.
- Henglin, John*, K. 610, 1902.
- Hermeneutics*, The principle of, M. 107, 193, 265, 1888.
- Heathen*, Are they all lost, S. 577, 593, 612, 625, 1902; Nov. 11, Dec. 9, 23, 1859; Jan. 6, 20, 1860; What will become of them, Z. 250, 1887.
- Heathenism*, Poem on, K. 329, 1888; The victory of Christianity over, K. 113, 121, 1887; The missionary problem of, Z. 47, 1904.
- Helps*, Practical for the Augsburg series, Z. 56. 1894.
- Herborn, Prussia*, Memoirs of the seminary at, Z. 174, 1892.

Hermannsburg, S. 363, 378, 123, 1891; 43, 51, 59, 67, 75, 83, 91, 98, 107, 1896; 163, 170, 219, 227, 235, 259, 283, 291, 355, 1898; Summary statement concerning, 666, 1906; 134, 182, 214, 1907; 534, 550, 566, 598, 615, 662, 679, 1907; K. 61, 1878; Its position, 159, 1879; 246, 250, 263, 290, 330, 1884; The sphere of its activity, 142, 1885; 51, 1898; Jubilee of, 258, 267, 275, 283, 1899; 291, 299, 307, 1899; 67, 75, 83, 91, 195, 1900; 43, 613, 630, 646, 1901; 550, 566, 582, 582, 597, 614, 1903; 551, 566, 582, 598, 1904; 422, 614, 630, 646, 662, 694, 710, 726, 742, 1905; 570, 586, 603, 619, 635, 651, 667, 684, 698, 1906; Z. 37, 95, 223, 1888; 61, 324, 327, 1891; Its relation to the state church of Hanover, Z. 250, 1887; Our relation to, Wash. Dist., 1907; K. 567, 582, 598, 615, 630, 647, 662, 679, 1907; Our co-operation with, see districts reports of 1907.

Hills, Poems on, S. 273, 321, 1880.

Hickory, N. C., 37, 50, 1888; 3, 178, 1893; 261, 1895; 251, 1896; 250, 254, 1897; 454, 502, 1906; K. 409, 1906.

Hindus, K. 282, 1875; 162, 1879; 357, 1901.

Hiliarius, K. 329, 1888.

Hiller, P. F., K. 218, 1886.

Hittites, The, S. 436, 1907; K. 436, 1907; M. 177, 1900; 58, 1901; M. 374, 1907.

Hieroglyphics, Z. 342, 1899; 22, 1900; 116, 1900; 52, 1902.

History, The benefits accruing from the study of church, Z. 17, 1891; The limits of historical knowledge and the subjectivity of the historian, 260, 1891; Documentary of the Ministerium of Pennsylvania, 315, 384, 1898; Of the church for the home, 183, 1903; Of the world, 63, 1903; Of Joint Synod, 380, 1900; Of the Iowa Synod, 374, 1904; Of the Lutherans in America, 376, 1904; Of the world and the work of God, 375, 1906; Interbiblical, 234, 1907; The American Church, History Series, Z. vol. I, 59, 1894; vol. II, 126, 1895; vol. III,

379, 1894; vol. IV, 124, 1894; vol. VI, 255, 1896; vol. VII, 64, 1896; vol. VIII, 317, 1895, vol. IX, 382, 1895; vol. XII, 318, 1894; vol. XIII, 58, 1898.

Hottentots, S. 378, 1886; K. 196, 204, 211, 1894.

Hour, Poem for each in the day, K. 233, 1896.

Holy Ghost, S. May 15, 1864; 114, 1901; K. 81, 1885; Doctrine of, Sept. 1, 1866; West. Dist., 24, 1866; Z. 54, 254, 1895; Office of, S. 156, 1877; Z. 316, 1891; 377, 1900; 56, 119, 1900; Sin against, S. 99, 1876; 147, 1879; 257, 1907; Baptism of the, Con. Dist., 17, 1905; M. 367, 1890; 257, 1904; 196, 264, 1905; Poems on the, S. 161, 1885; K. 161, 1893; 73, 1894.

Hymnology, S. 17, 1897; Lutheran, 113, 121, 1900; In the early Christian church, 377, 1887; In the old covenant, 370, 1887; Luther's Battle hymn, 331, 1883; 283, 1878; 386, 1887; Hymns, Those of Germany, S. April 1, 15, 1859; The story of some of Luther's, May 15, 1865; Luther, the father of German church hymns, K. 217, 1873; Some old Christmas, 185, 1871; History of hymns in English hymnal, S. No. 418, p. 82, 90, 1878; No. 411, 153, 1887; 161, 1887; No. 233, 1, 1888; No. 250, 409, 1887; No. 1, 393, 1887; No. 356, 402, 1887; No. 147, 10, 1888; No. 145, 18, 1888; No. 101, 26, 1888; No. 28, 35, 1888; No. 428, 43, 1888; 49 and 59, 1888; No. 208, 66, 1888; No. 75, 74, 1888; No. 144, 138, 1888; et. 145 and 154, 1888; No. 217, 162, 1888; No. 148, 169, 1888; No. 249, 177, 184, 194, 201, 1888; No. 151, 210, 218, 226, 1888; No. 449, 281, 289, 1888; History of, in German Hymnal, K. No. 150, 73, 1870; and p. 345, 1873; No. 154, 257, 1875; No. 150, 161, 1883; No. 454, 266, 1886; No. 257, 259, 1891; No. 150, 287, 1891; No. 154, 298, 1891; No. 277, 2, 1892; No. 138, 35, 1892; No. 1, 67, 1892; No. 75, 110, 1892; No. 429, 211, 1892; No. 309, 235, 1892; No. 9, 266,

1892; No. 208, 274, 1892; No. 454, 324, 1892; No. 442, 370, 1892; No. 446, 379, 1892; No. 377, 402, 1892; No. 447, 419, 1892; No. 157, 51, 1893; No. 445, 71, 1893; No. 441, 106, 1893; No. 327, 241, 1896; No. 513, 266, 1896; No. 190, 274, 1896; No. 368, 282, 1896; No. 462, 290, 1896; No. 328, 300, 1896; Nos. 303 and 516, 314, 1896; No. 433, 330, 1896; No. 150, 689, 701, 1903; No. 302, 421, 1904; Translations, "Rock of Ages," K. 105, 1885; "Nearer My God, to Thee," 129, 1885; "Jesus Lover of My Soul," 242, 1896; "They Say I Am Poor, etc.," 49, 1897; "There is a Land of Pure Delight," 209, 1898; "My Church, My Church, My Dear Old Church," 161, 1899; A survey of the authors of our hymns, K. 74, 1900.

Home, Orphans, S. Are we to have one, 50, 51, 364, 1877; Its purchase, 174, 212, 333, 347, 1878; 57, 1879; Address at its opening, 65, 66, 1879; Dedication of, 156, 1879; House father's first report, 89, 1880; — 281, 1890; 217, 1893; 267, 1895; K. 75, 1878; 31, 76, 86, 147, 1879; 49, 1880; Poems on, 113, 1882; 337, 1904; Our duty as a synod towards, 435, 450, 1903; Old Folks, Constitution of, S. 34, 1893; K. 82, 1893; S. 266, 1895; 177, 1896; 674, 1902; 402, 419, 1904; K. 146, 259, 322, 359, 379, 1893; 25, 138, 242, 371, 1894; 274, 1895; 131, 1896; 693, 1902; 274, 381, 488, 1903; The Christian, S. 2, 9, 17, 27.

Hospital, That in Springfield, Minn., S., 162, 1902.

Hospitality, That of the first Christians, K. 314, 1892; 139, 146, 154, 1894; 65, 1895.

Hypnotism, K. 172, 1898.

Hope, Poem on, K. 673, 1901.

Homiletical, Z. Reviews, 177, 1889; 63, 1895; 63, 188, 1898; 191, 1899; 185, 1902; 183, 1904.

Huss, John, S. Oct. 6, Nov. 3, 17, 1854; 289, 297, 305, 1875; 312, 320, 353, 361, 1875; 11, 1876; 19, 1879; 338, 1883; 226, 1885; 113, 1892; 337, 1899; 361,

1899; K. 177, 1868; 49, 1876; 155, 1880; 209, 217, 1884; At Constance, 390, 398, 1892; Poem on birth of, 233, 1899.

Humberger, J., S. 99, 1906.

Hutton, William, K. 162, 169, 1868.

Huber, Samuel, And election, M. 217, 1882.

Husband, S. Duties of, 10, 1888; Rights of, 18, 1888.

Humiliation, S. 82, 1901; That of Christ, Z. 144, 1896; 321, 1902; M. 301, 1890; 370, 1883; See also under "Christ."

Humanism, K. 292, 1907.

Ignatius, S. 134, 1873; 73, 1875; 241, 1895; K. 178, 1882; 228, 1904.

Italy, S. 409, 1899.

Image, That of God, Has the natural man any remnants of, M. 95, 1884; Wherein it consisted, Z. 1, 1902.

Incarnation, The, M. 4, 1887.

Isaiah, Who is the author of, 40-46 Ch., M. 220, 1891; Z. 339, 1885; 121, 1894; Commentaries, 180, 1906; 371, 1890.

Insanity, Does religion cause, K. 193, 212, 228, 1906.

Immersion, See "baptism," S. John Gerhard on, 34, 1875; 233, 1875; Five reasons against, 88, 1878; Is it the view of Christian scholarship, 776, 1905.

Interim, That of the Reformation, S. 66, 1877.

Irenaeus, S. 357, 1895; K. 74, 1883; Z. 99, 1903.

Ideals, Lutheran, S. 225, 1898.

Ireland, Speech of Archbishop, Z. 380, 1890.

Inspiration, S. May 27, 1857; 385, 1876; 201, 1877; 197, 305, 1880; 314, 1883; 268, 1891; 529, 1903; The fulfilment of prophesy a proof of, 212, 1907; K. Theses on, 262, 1875; 177, 1897; West. Dist., 26, 1875; 11, 1876; 11, 1877; 8, 1878; 12, 1880; 11, 1897; 34, 1898; 40, 1899; 14, 1900; English Dist., 13, 1902; 15, 1903; Minn. Dist., 30, 1907; M. 360, 1884; 65, 1891; 129, 1891; 267, 1900; 321,

1901; Objections to answered, 321, 1885; Z. 369, 1886; 218, 1891; 216, 1899; 85, 1905; And inerrancy of the Bible, 45, 1892; Is a special theory necessary, 33, 1899.

Institutions, Theses on our, S. 26, 35, 42, 50, 58, 67, 75, 83, 91, 99, 113, 122, 129, 137, 145, 154, 161, 170, 1885; East. Dist., 12, 1882; The beginning of our, S. 81, 1901; Growth of, S. 101, 1901; K. 356, 1884; An appeal for students for, 129, 1885; The advantages of the Christian, 218, 227, 1895; Our, 257, 1895; 258, 1897; 242, 1900; 483, 1901; No. 33, 1902; 497, 1905; Con. Dist., 24, 1899; What are we to expect of them, 565, 1906; What do we owe them, 583, 598, 1906; Lutheran in America, S. 603, 1907; A Romish eulogy of our free, S. 241, 257, 1903.

Infidelity, S. 202, 1878; 291, 1904; K. 19, 1879; M. 100, 1901.

India, Hermannsburg, S. 177, 185, 202, 1889; How Hermannsburg got into, K. 70, 86, 1906; Early missions in, 23, 1904; The 200 anniversary of the Danish Halle, 757, 774, 1905; 37, 54, 70, 1906; The Gossner mission in, 327, 618, 1906; 278, 1907; K. The success of missions in, 86, 102, 1903; The beginning of Lutheran missions in, 198, 1884; 622, 1906; The difficulty of the work in, 758, 775, 790, 807, 822, 1905; 7, 1906; Kudura, 722, 775, 1907; What is required of a virtuous woman in, 645, 662, 678, 1903; The Thomas Christians in, 17, 24, 1887; S. A petition for books from, 407, 678, 1907; An appeal for men for, 422, 1907; Also see "Hermannsburg."

Indians, The North American, S. 209, 217, 225, 232, 1886; Lutheran missionaries among, 240, 1886; 642, 1902; Missionary work among, 289, 297, 305, 1890; Are they dying out, 340, 1907; An early

convert among, 599, 1907; K. Missionary work among, 290, 1891; Number of, 262, 1907; Also see "Elliot."

Indifference, General, K. 258, 1869.

Imitation, Should we Lutherans imitate others, S. 596, 1907.

Immortality, S. 129, 1888; 186, 1866; 193, 1867.

Iowa, Synod, K. 50, 1907; 424, 1907; Accepts the Toledo Theses, 521, 1907; And the General Council, 610, 1907; Z. Her open questions, 11, 1886; 321, 1894; And the symbols, 193, 1895; And the Joint Synod, 285, 1895; Wis. Dist., 12, 1894; 31, 1896; Minn. Dist., 20, 1896; Her conception of the church Wis. Dist., 30, 1895.

Inquisition, *The*, S. History of Sept. 24, 1851; Destruction of, 337, 1891; 82, 1887; Z. 308, 1903; M. 338, 1897; K. 314, 323, 330, 1891; 250, 1898; K. 314, 323, 330, 1891; 250, 1898.

Illumination, Z. 282, 1905.

Indulgence, Letters of, K. 353, 1861; 161, 1887; 164, 1887; 361, 1888; 353, 361, 369, 1892; 354, 1895.

Insurance, Life, S. 338, 1876; 121, 1891; 202, 209, 1900; K. 226, 1867; 169, 177, 1879; 185, 1880; 345, 1892; 664, 1902; North. Dist., 20; 1872; Kansas and Neb. Dist., 9, 1895; M. 296, 1888; The ethical study of, 284, 1890; Can we join a lodge for the sake of the insurance in it, K. 249, 1877; 51, 59, 145, 155, 1879; 17, 25, 1880; 273, 1888; 19, 73, 1904.

James, Introductory notes on, S. 219, 1881; Z. 60, 1896.

Japan, S. 194, 201, 1887; 197, 214, 1904; A trip to, 21, 38, 53, 1905; 386, 1906; 438, 453, 486, 1907; K. 4, 1895; 341, 357, 1902; 407, 423, 414, 1904; 454, 487, 1907; Z. 357, 1894; see also "Verbeck."

Jesuits, S. June 23, 1847; M. 97, 1888; Z. 63, 1894; 124, 1901; Z. 139, 1891.

Jerome, S. 377, 1875; 19, 1879; 265, 1896; K. 713, 721, 1863; Z. 376, 1906.

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CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	65
STUDIES IN GOSPEL HARMONY. By Prof. George H. Schodde, Ph. D.	74
DESIRED IMPROVEMENTS AT CAPITAL UNIVERSITY. By President L. H. Schuh, Ph. D.....	81
IS A CLOSER CO-OPERATION OF LUTHERAN SYNODS DESIRABLE AND ATTAINABLE? By Rev. G. J. Trautman, A. B.....	88
A FUNERAL SERMON. By Rev. S. Schillinger, A. M.....	94
MISSIONS, AN ESSENTIAL IDEA OF THE GOSPEL. Translated by G. H. S.....	103
NOTES AND NEWS. By G. H. S.....	108
INDEX TO OHIO SYNOD PUBLICATIONS, ETC. By Rev. A. Beck.	121

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BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

VI.

Having set forth in the preceding parts of these lectures the New Testament testimony concerning the *person* of Christ we now proceed to consider

II. HIS MINISTRY AND WORK.

Christ's work must of a necessity be in accordance with the prophecies and promises of the Old Testament if he really is the promised Messiah and Redeemer of the human race. This his work and ministry we could not but touch upon already in the preceding lectures that treated of his person. The person and the work of Christ are so intimately related that when speaking of the one you cannot avoid making some mention of the other. Only such a person could do such a work, and therefore the person had exactly to be what, on the basis of the New Testament, we have described it because the work which we now intend briefly to delineate is of the nature stated in the same divine book.

In the Old Testament the ministry and work of the Messiah no less than his person is placed before us in gradually increasing clearness. In Gen. 3, 15, we find him mentioned as the seed of the woman that is to bruise, or

crush, the serpent's head and thus to deliver mankind from the dominion of Satan into which they had fallen by sin. In Gen. 12, 3; 18, 18; 22, 18; 26, 4; 28, 14 he is called the seed of Abraham, Isaac, and Jacob in whom all the nations of the earth shall be blessed, he taking away the curse that rests upon all men since the fall. In Deut. 18, 15 sqq. he is promised as the great prophet like unto Moses, of whom all the other prophets were only the type, he revealing the gracious and saving will of God in its fullness and perfection. In 2 Sam. 7, 11 sqq. and in the Messianic Psalms 2, 45, 72, 110 he is called the Son of David, the throne of whose kingdom shall be established forever. And in Isa. 53 we have a picture of his vicarious self-sacrifice and its blessed results. Thus, then, his office and work in general is to deliver man from Satan and sin and to restore him to his original happy state and condition; and in particular, to be our Prophet, King, and Highpriest.

And the description of Christ's ministry and work given in the *New Testament* corresponds exactly with those prophecies and promises of the Old Testament. This is, in the first place, the case in general; and this in all parts of the New Testament, not only in the writings of John and Paul, but also in the Synoptic Gospels. In John 4, 25 sqq. Jesus tells the Samaritan woman that he is the Messiah, or Christ that, according to Old Testament prophecy, was expected to come both by Samaritans and Jews. John himself tells us (20, 31) that he has written his Gospel that his readers may believe that Jesus is the Christ, the Son of God. St. Paul writes Rom. 5, 12 sqq. that in Jesus Christ we have gotten again all that we lost in Adam, so that in him the promise of the seed of the woman is perfectly fulfilled. And in Matt. 1, 21 we are told that the Son of Mary was to be called Jesus because he should save his people from their sins. Luke 2, 10 sq. the angel announces to the shepherds as good tidings of great joy for all the people that in Jesus, the Son of Mary, was born in the city of David a Savior, who is Christ, the Lord. And in the same Gospel (19, 19) Jesus himself

says that he is the Son of man who has come to seek and to save that which was lost; just as Matt. 11, 28 he extends the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." So, then, *in general* the New Testament depicts the ministry and work of Christ altogether in accordance with the prophecies of the Old Testament. But the same is the case as to the *details*; also the New Testament describes Jesus as Prophet, Highpriest, and King. As the Prophet he reveals to us the will of God; as the Highpriest he atones for our sins; as the King he rules everything, especially his Church.

a. Christ the Prophet.

John 1, 45 Jesus is declared to be the Prophet of whom Moses wrote; 5, 46 Jesus himself states that Moses wrote of him; and 6, 14 the apostle evidently sanctions the explanation of the people when they saw the sign which Jesus did, namely, "This is of a truth the prophet that cometh into the world." Luke 7, 16 the people are represented as glorifying God by saying that in the person of Jesus a great prophet is arisen among them, and that God by sending him has visited his people, graciously fulfilling his promises given them. Acts 3, 22 sq. Peter emphatically declares that Jesus is the prophet promised by God through Moses. Heb. 1, 1, Jesus is placed above the prophets of olden times, being *the* Prophet of whom all the other prophets were only types and forerunners. In these passages Jesus is represented as performing the duties of a prophet *immediately*, announcing himself the gracious will of God. In this way he, since his ascension, is no more a prophet; but now he declares that will of God *mediately*, through his ministers. Matt. 28, 18 sqq. he, in possession of all authority in heaven and on earth, commands his disciples, in the first place his apostles, but then also their successors, the ministers of the Gospel, yea, his whole Church, to make disciples of all nations by administering unto them the means of grace, he being with them always and thus performing his prophetic office through and by

them. Acts 1, 8, he calls his disciples his witnesses, men that testify of him and for him, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. And Mark 16, 20, we are told that his disciples performed the work thus laid upon them, going forth and preaching everywhere, the Lord Jesus working with them and confirming the word by the signs that followed.—This prophetic office of Christ, by which he teaches mankind the will of God is denied by no one that at all claims to be a Christian in the historical sense of this term; even Rationalists recognize him as a teacher above all others. But it is different with regard to the two other offices of Christ.

b. Christ the Highpriest.

John 1, 29, the Baptist, by divine inspiration, calls Jesus "the Lamb of God that, taketh away the sins of the world," by bearing them and atoning for them, being typified by the paschal lamb and the many lambs offered in the Old Testament economy and directly prophesied Isa. 53, 7. As the real Highpriest, of whom the others were simply types, he sacrificed not animals but himself for the atonement of our sins. The same designation of Christ John repeats in verse 36. Of this sacrifice of himself Jesus himself speaks John 6, 30 sqq. Here he repeatedly and emphatically states that he is the bread of life, the only one who can and will satisfy man's inborn, though dim and vague, longing for a happy union and communion with God, by giving to us, in his sacrifice on the cross, his flesh and blood as an atonement for our sins, to be appropriated by faith. We cite here only verses 35 and 51-56: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst . . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." 1 John 1, 7, the apostle declares that "the blood of Jesus his Son cleanseth us from all sin." In 2, 2, he calls him "the propitiation for our sins; and not for ours only, but also for the whole world." In 3, 16, Christ is said to have "laid down his life for us"; and in 4, 10, it is stated that God "sent his Son to be the propitiation for our sins." That Paul regards Christ as the Highpriest that offered himself for our sins needs hardly any proof. We therefore cite only a few passages. Rom. 3, 24 sqq. he declares that all men are being justified freely by God's grace "through the redemption that is in Christ Jesus, whom God sent forth to be a propitiation through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." In 5, 6, he glorifies the love of God because "while we were yet weak, in due season Christ died for the ungodly." In Eph. 1, 7, he praises God that in Christ "we have our redemption through his blood, the forgiveness of our trespasses." We find the same view in the Epistle to the Hebrews, which, though not written by Paul himself, certainly had for its author a man connected with him and having his spirit. There we read in 2, 14 sq. that the Lord became a true man "that through death he might bring to naught him that had the power of death, that is, the devil, and might deliver all them who through fear of death were all their life-time subject to bondage." In 9, 11-14, we read: "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats

and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered Himself without blemish unto God, cleanse our conscience from dead works to serve the living God?" The same idea is expressed and fully set forth in 10, 1-10. We cite only verse 10 where it is stated that in the New Testament "we have been sanctified through the offering of the body of Jesus Christ once for all".

But not only John and Paul preached Jesus Christ as the Highpriest that has offered himself a perfectly atoning sacrifice for the sins of the human race; we find the same view clearly expressed in the Synoptists. Also here we cite only the most prominent passages. Matt. 20, 28, Christ declares that he "came not to be ministered unto, but to minister, and to give his life a ransom for many". He, the one, for the many descendants of Adam. Mark 10, 45, the same expression of Christ is recorded. Matt. 8, 17, the prophecy of Isa. 53, 4, is cited as being fulfilled by Jesus, "Himself took our infirmities, and bare our diseases." Matt. 26, 28 Christ, when instituting his Supper, speaks of his blood as being "poured out for many unto remission of sins." Luke 22, 37 Christ states that in and by him is fulfilled the prophecy of Isa. 53, 12: "And he was reckoned with transgressors". That is, by suffering and dying as a sinner in the stead and as the substitute of the real sinners, the human race. In the same way, according to Acts 8, 32 sq., Christ fulfilled the prophecy contained in Isa. 53, 7 sq.: "He was led as a sheep to the slaughter; And as a lamb before his shearers is dumb, So he openeth not his mouth: In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth." By his voluntary vicarious self-sacrifice he has brought salvation to an untold number of believing sinners. Acts 20, 28 Paul speaks of "the

church of the Lord which he has purchased with his own blood”.

As a Highpriest, offering himself on the cross as a sacrifice for the sins of all men, Christ has rendered satisfaction to God, who, though being love, could not, on account of his holiness and righteousness, forgive man's sin without having its wages paid. Man had fallen into sin, guilt, and punishment by being disobedient to God. He could be redeemed only by perfect obedience to God. And this obedience Christ rendered throughout his whole life. He had to die, for death is the wages of sin; but if his death was to be a payment of these wages it had to be the death of one that was perfectly holy and righteous. Our Redeemer had to be a man in order to be able to take our place; for only a man can fully take the place of a man. A holy and righteous man must do exactly what a man has to do if he is to be obedient to God. And so our Redeemer had to fulfill the Law given to man and thereby prove himself a holy and righteous man, able to take the place of man also in suffering and dying. Hence we speak of his obedience as having been active and passive. Not as if these were two different kinds of obedience, separated perhaps even temporarily and each one having its own separate result, as the matter was sometimes represented by some of our later dogmaticians. If this division and distinction could be made the passive obedience of Christ, consisting mainly in his sufferings and death at the end of his life here upon earth, would have to be considered as an atonement for man's sins, as death is the wages of sin that had to be paid under all circumstances; and his active obedience, consisting in his fulfilment of the Law in its several demands, would bring about the righteousness that a man must have in order to please God and to be saved eternally. But that would mean either that a man could have forgiveness of all his sins and still not be righteous in the sight of God, or that Christ by dying and suffering had taken away, and atoned for, only the sins of commission, and by his fulfilment of

the Law had to atone for our sins of omission. Since both these assumptions are evidently wrong the view of the relation of active and passive obedience of which they would be the necessary consequences cannot be right. No, the active and passive obedience is, as our older dogmaticians say, only one obedience, called active and passive on account of the two sides or aspects that it has. Whatever Christ as our Representative and Redeemer has done or suffered always has these two sides to it, sometimes the one being more apparent and sometimes the other. When he lived according to the Law, being obedient to his parents, journeying from one place to the other to preach to the people, the active side of his obedience was the most conspicuous one; but the passive side was always there also, he doing all this in his state of humiliation. And whenever he suffered any pain, and this he did only on our account, that certainly at first glance seemed to be only something passive and hence a part of his passive obedience; but if it had not been active obedience at the same time it could not have been meritorious and hence not vicarious. This active side consisted in Christ's voluntariness. If he had died on the cross as the impenitent malefactor did, simply because he was compelled and could not help it, hating and cursing the power that nailed him to the cross, his death could never have been the ransom for our sins. It could be such only because it was the death, in the first place, of a man who by his whole life had proved himself perfectly holy and righteous; in the second place, of a man who died willingly; in the third place, of a man who at the same time was true God, so that the death of an infinite person could be the equivalent of what all men would have to suffer for their sins in all eternity.

It has not infrequently been remarked by the heterodox that the parable of the prodigal son, as related by Christ himself, Luke 15, 11-32, is not in harmony with the doctrine set forth in the preceding part of our dis-

course, since it does not even indicate that faith in Christ as our Representative and Redeemer and in his vicarious work is necessary unto forgiveness of sin and salvation. But to judge thus is a misunderstanding of this parable and its evident purpose. Christ does not at all intend here to lay down and illustrate the doctrine of atonement and everything that pertains to conversion but simply to show that even the greatest sinner is received and accepted by God if he only repentantly returns to him, and that hence Christ acted in perfect accordance with the will of God when he acted as is related in verse 2. That anyone that wants to be saved must come to him is shown by the context, especially by verse 2, and what that means, namely faith in him as man's Redeemer, he had declared frequently before. Of his sufferings and death he could not speak much as yet, since even his disciples were offended by it, not understanding the necessity and importance of it. In true pastoral wisdom he endeavored first of all to inspire into man confidence in him as a special messenger of God and only occasionally and briefly alluded to his vicarious sufferings and death. Only after his resurrection and the pouring out of the Holy Ghost his disciples could understand and believe this. Moreover, the idea of a vicarious suffering of punishment and of faith in it would not at all have been suitable in a parable that treats of the relation of a human father and a human son; for a man does not sustain the divine position of Lawgiver and Judge in his relation to his fellow-men, but rather is to forgive sins committed against him also without satisfaction having been rendered. Finally, a parable never expresses all the sides of the matter which it is to illustrate. If it did it would no more simply be a parable. *Omne simile claudicat*: every simile, or parable, limps, i. e., has parts that do not fit or agree. Only the point of comparison must be emphasized.

(To be continued.)

STUDIES IN GOSPEL HARMONY.**BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.****I. THE GENEALOGIES OF JESUS IN MATT. I, 1-17 AND
LUKE 3, 23-38.**

The relation of these two lists of ancestors of Christ is a old exegetical *crux*, the attempts at their reconciliation going back almost to the beginning of Bible study in the Christian Church. Naturally, it need not surprise a person to learn that in modern critical circles it is regarded almost as an axiom that these two genealogies are contradictory and cannot by any fair means of the exegetical art be brought into harmony. It is a characteristic of so-called advanced thought not to try to reconcile statements of the Scriptures that on the surface and at first glance do not seem to be in harmony, but rather to exaggerate difficulties and regard contradictions, errors and the like as self-evident parts of the Biblical records. No literary work is treated by criticism so unfairly as is the Bible, and this is the case also in regard to these two lists of names. Thus, Prof. B. W. Bacon, in Hasting's Bible Dictionary, Vol. I, page 137, says:

"The attempt to vindicate the simultaneous accuracy of the two genealogies by harmonistic devices has been generally abandoned by nearly all writers of authority as a violation of the text or of historical credibility."

But this matter can only be determined by the facts, and these facts are substantially the following:

The peculiarities of these two lines of descent of Christ as given by Matthew and Luke appear first of all in this that the former, beginning with Abraham furnishes this genealogy chronologically down to Jesus, while Luke, beginning with Jesus, traces the line upwards and backwards, not to Abraham merely, but to Adam. In connection with this it should be noticed that the first gospel begins with this genealogy, introducing it before even the birth of Jesus is mentioned, while in the third gospel it

is not found until the third chapter and is given in connection with the beginning of the public ministry of Jesus. There is scarcely a doubt that these peculiarities are to be explained on the basis of the special purposes and the general character of the two gospels. Matthew wrote chiefly for Jewish Christians, for whom the descent of the Messiah from the theocratic heads of the people, David and Abraham, was a matter of the utmost importance. It is the general purpose of the first gospel to demonstrate that Jesus of Nazareth is the Messiah in whose life and career the predictions of the Old Testament have been perfectly fulfilled, and it is for this reason that the Evangelist is constantly making use of Old Testament quotations. Of the about four hundred citations between the covers of the New Testament taken from the Old, about forty are found in Matthew alone, and the only other book in the New Testament that can possibly rival Matthew in this respect is the Epistle to the Hebrews. Other gospels are meagre in this respect when compared with the first: Mark e. g. containing only a single clear citation of this kind. As the question of the theocratic legitimacy of Jesus was so all important as a proof of the claim of the Evangelist that the real Messiah had now arrived for Israel, it is readily seen why he places this genealogy at the head of his gospel and why he begins and does not end with David or Abraham, the heads and the typical representatives of the Old Testament theocracy.

Luke, on the other hand, has an altogether different purpose in view in composing his gospel. Not Jesus the fulfilment of the Messianic promises and predictions of the Old Testament is what he sees in Christ, but rather the Redeemer and Savior of mankind. The universality of the redemptive work of Christ, its blessing for the whole world and not for the Jews alone, is what he proposes to show. As is only natural for a pupil of St. Paul, the great missionary of the Gentile world, Luke brings out the cosmopolitan character of Christianity. He sees in the establishment of the Kingdom of God on earth not an epoch in

Jewish history only, but the center and heart and soul of the history of mankind. It is he that brings Christianity and its beginnings into connection with the secular history of his times, with the edict of the Emperor Augustus, with the governorship of Cyrenius, and who at the beginning of his account of the public activity of Jesus, in Chap. 5, 1, sqq. states fully, as a regular historian would do, the synchronistic rulers of that time. For him then the birth of Jesus, equally important indeed in itself as it is in the case of Matthew, nevertheless is a part and epoch also in the history of the world, to which the ups and downs of the Roman Empire also belong. It is then only natural with his literary methods that he would place the genealogy of Jesus there in the course of his gospel where he also brings him and his work into contact with history in general. And since Luke, writing for the gentile world, for which the legitimate theocratic descent of Jesus was not a matter of great importance, but for whom Jesus himself was the one great fact, it can only be expected that Luke will begin with Jesus as the most important factor in this genealogy and then go backwards to Adam, the founder of the race whom Jesus had come to redeem in its entirety.

In dealing with the harmonistic problems in connection with the genealogies certain portions can be eliminated. This can be done first of all with the twenty names recorded by Luke from Adam of Abraham, since the gospel of Matthew offers no parallels to these. The names here recorded by Luke agree with the lists given in Gen. 10, and in I, Chronicles 1, and the New Testament list is also complete, no link in the chain being missing. The only difficulty is in Luke 3, 37, where the name of Cainan is mentioned as the son of Arphaxad, but mention of whom is not made either in Genesis or in Chronicles, but whose name is found in the Septuagint translation of the Old Testament at these places, although not in any of the Hebrew codices. Smith, in his Bible Dictionary, under Cainan states that it seems certain that the

name of this so-called second Cainan (the first being Cainan, the son of Enos, cf. Gen. 5, 4 and 14.) was introduced into the genealogies of the Greek Old Testament in order to bring them into harmony with the genealogy of Christ in St. Luke's gospel. This may be the case in so far as the Septuagint text is concerned, but an explanation of the omission of the name in the Hebrew Old Testament text can be found in the fact that these lists in Chronicles and elsewhere are never intended to be absolutely complete. But, this still leaves unsolved the significant fact that it is this name and only this one that is found in Luke's genealogy and it is not found in his Old Testament sources. Rather than accept Smith's explanation we would say that the Septuagint has preserved the original list more fully than the Hebrew, and Luke, like all the New Testament writers, made use rather of the Septuagint than of the Hebrew Old Testament. But with all this there is no doubt that a *crux* still remains here, for the full solution of which we do not have the facts on hand.

The list from Abraham to Christ according to Matt. 1, 17, is divided into three groups, each of fourteen members, the first from Abraham to David, the second from David to the Babylonian Captivity, the third from the Captivity to the birth of the Lord. Just why Matthew makes these three classes of each fourteen names has been a matter of much speculation. It is first of all noteworthy that both Matthew and Luke have from Abraham to David fourteen names, and it is accordingly to be taken that this is the actual historical number, although it is more than probable that both lists omit a number of names, after the manner of Old Testament genealogies in general. The fact, for instance, that Rahab, a contemporary of Joshua, who lived about 400 years before David, is described as the wife of the founder of the tribe of Nabasson (Num. 23) and also the mother of Boaz, is evidently based on the genealogy found in the Book of Ruth, and naturally points to the omission of a number of insignificant names.

Keil in his commentary on Matthew, *ad l.* In all probability Matthew conformed his second and third groups to the first in number ascribing to them also fourteen persons, omitting such names as he considered irrelevant, the whole being done by a kind of a symbolism of numbers for which Jewish literature offers other examples. For that the list of Matthew is not complete in these second and third groups appears from a comparison with Luke, who, to cover the period of the second group has twenty names, and to cover the period of the third has twenty-one names, which would scarcely be possible even if, as will prove to be the case, the two Evangelists offer different genealogies from David down. This fact that Matthew omits names in his list and does not pretend to furnish all the names appears from his omission of the names of three Jewish kings between Joram and Ozias, namely, Ahaziah, Joash and Amaziah, cf. 2 Kings, 8, 25 and 2 Chron. 22, 1; 2 K., 11, 2 and 21; 2 Chron. 22, 11; 2 K., 12.21; 14, 1 and 2 Chron. 24.27. Then between Josiah and Jechoniah is vii, the name of Jehoiakim omitted, cf. 2 K., 23.34; 2 Chron. 36.4, cf. 1 Chron. 3, 15-16. The omissions added would make at least eighteen, and it is only to be supposed that Matthew was guided by the idea of symmetry in limiting his lists to fourteen and did not aim at literal completeness. The fact that names are often omitted in Old Testament genealogies is attested by an abundance of evidence, cf. Lange Commentary *ad l.* and also Keil, on Matthew, p. 55 and 57, and also Keil on Ruth, 4, 18 sqq. cf. also Robinson's Gospel Harmony, p. 206 sqq. In Ezra 7.3 six names are clearly omitted.

Not a few commentators are of the conviction that Matthew divides his list into three groups of fourteen each in order thereby to indicate the three stages in the development of the Messiah's family history in them, namely, the first going from Abraham to David being the patriarchal stage, the second from David to the Captivity being the period of royalty, the third to Joseph being the period of humility out of which the Messiah grew. Con-

sidering the fact that Matthew wrote for the Jews, for whom Jesus was first of all the Messianic King, this is at least not impossible or even improbable, although it cannot be said to be proved. The list, however, as furnished by Matthew and Luke down to David is historical, as can be seen from a comparison with 1 Chron. 2, 4-12, and Ruth 4, 19-22.

Another peculiarity in Matthew, namely, the fact that in four cases he mentions the names of women and mothers contrary to the methods current in Jewish genealogy, namely, in the cases of Thama, Rahab, Ruth and Bathsheba, is explained in various ways. The claim that this is done to show that also wicked persons can be honored by being admitted to the ancestry of Christ, is certainly not correct, for it is nowhere shown in the case of Ruth at any rate, that there were the slightest charge against her. Another claim is that these women, all in an extraordinary and not in an ordinary way, were admitted to his honor; but this scarcely seems to furnish a sufficient reason. Nor would this, as is maintained by exegeses, make the men account of their humility *typi Mariae*, as there is no indication that such a thought was present in the mind of the Evangelist. Rather is the explanation of Keil, on Matt. ad. l. more acceptable, namely, that these women are mentioned as examples of faith and trust in the God of Israel. That such a theocratic idea is behind the mention of these names is also made probable by the addition of "and his brethren" to the name of Judah, to indicate that these too are included in those to whom the Messianic promise is given.

The greatest difficulty is found in the second and third groups, in which Luke has not only a larger number of names, but in which his names do not agree at all with those of Matthew, except in two cases, namely, those of Shealtiel and Zerubbabel, and then again in Matthan, the grandfather of Joseph. The difficulty, however, here is really one that is taken into the text and not one found there. If it is insisted upon that these two genealogies

are the same, both leading down to Joseph, as is usually claimed by those who insist upon the identity of the lists, or of Mary, as is claimed by a smaller number of interpreters, then the two genealogies are simply irreconcilable. But the authors themselves clearly show that from David on to the close of the line they propose to furnish, not the same, but a different list, for Matthew traces his names through the one son of David, namely Solomon, while Luke traces his through another, namely Nathan. Both gospel writers propose to show that this person whose ancestors they describe are descendants of the royal line of David, but they are evidently different persons they have in view and descend from different sons of David. Hence it is not only a work of supererogation but also an impossibility to effect a reconciliation between these two lines, as they are not intended to be the same lines at all. That in two instances these lines include the same names is not a matter of surprise. Either they merged for a generation or two or else names in the two lines were accidentally the same. It is accordingly only natural that these two genealogies should be those of different persons, and such they are. Matthew evidently furnishes the real line for Joseph, who in the eyes of the Law was the father of Jesus; while Luke furnishes the genealogy of Mary. True, in Luke also Joseph is remembered, but it is particularly stated that he was not the real but only the foster father of Jesus, and Luke, who had not the specific Jewish or legal interests at heart which Matthew had, and who had just described the miraculous birth of Jesus from the Virgin Mother Mary, in which birth Joseph had not the slightest part or share, could have no reason for furnishing the descent of Joseph, who was not the father of Jesus, but only of Mary, who was the only human parent of the Lord. That Joseph is called in Luke the "Son of Eli" does not militate against this view, or the word υἱός could readily be interpreted as the "son-in-law," so that Eli would be the father of Mary and not of Joseph, and that the expression "son of" is not to be taken too strictly in Luke

is seen from the fact that Adam is described as the son of God, the same article *τοῦ* being used there.

The debated difficulties in this list are probably best discussed by Keil in his commentary on Matthew, who also gives a good though somewhat meagre comparison of the genealogies in the two gospels.

DESIRED IMPROVEMENTS AT CAPITAL UNIVERSITY.

BY PRESIDENT L. H. SCHUH, PH. D., COLUMBUS, OHIO.

For eight or ten years a discussion has been carried on in our Synod as to the removal of the preparatory department to Woodville, O. Several times the matter has been before Joint Synod and was lost. In the last years the question has come up with renewed force, first at the session of the Northern District where there was a strong sentiment in favor of such removal. Other district synods followed suit. The Western District, however, voted in the negative. The question was again brought before the Joint Synod at Appleton, Wis., and any decisive action was forestalled by the lack of accommodations at Woodville. Synod resolved to advise parents to send young boys there without fixing any age limit.

When the question first came up the life of the Normal school was trembling in the balance. Later it went out. No doubt, it was partly from a desire to save that institution from the fate that overtook it that this removal movement was born. When the question came up the last time the work at Woodville had just been resumed and there was a burning and laudable desire to see it succeed. But now that the work there has been so favorably begun and the life and prosperity of the school assured until there is no longer room for the pupils, that factor will no longer enter into the discussion. There ought now to be a willingness to look at the question on its merits apart from its effect upon other synodical institutions.

The preparatory department should not be removed from Capital University, but elevated. This would lead to an elevation of the college course, and so the whole institution would be put on a higher plane.

It would be a pity if our Synod could learn nothing from other Lutheran schools. A study of their catalogues reveals the fact that they practically all maintain preparatory departments and only a few of them such a meagre one as we have. The following table includes representative institutions of the various Synods and by the side of *other* schools our preparatory and college departments do not compare as favorably as they ought. (See page 83.)

Not only have all these Lutheran schools found it advantageous to maintain preparatory schools, but the denominational colleges of the land generally do so as the following figures taken from the catalogues of the Ohio colleges will show :

Name of Institution.	Location.	Units Required for Entrance.	Preparatory Department.
Capital University	Columbus, Ohio	7	2 yrs.
Miami University	Oxford, Ohio	15	3 yrs.
Baldwin University	Berea, Ohio	15	4 yrs.
Oberlin College	Oberlin, Ohio	15	4 yrs.
Buchtel College	Akron, Ohio	15	4 yrs.
Mt. Union College	Alliance, Ohio	15	4 yrs.
Marietta College	Marietta, Ohio	15	4 yrs.
Ohio Wesleyan University.	Delaware, Ohio	15	3 yrs.
University of Wooster.....	Wooster, Ohio	15	4 yrs.
Heidelberg University	Tiffin, Ohio	15	3 yrs.
Ohio University	Athens Ohio	15	3 yrs.
Otterbein University	Westerville, Ohio	15	4 yrs.
Denison University	Granville, Ohio	15	4 yrs.
Wittenberg College	Springfield, Ohio	15	4 yrs.
Findlay College	Findlay, Ohio	12	4 yrs.
Muskingum College	New Concord, Ohio...	15	4 yrs.
Ohio State University.....	Columbus, Ohio	15	
Kenyon College	Gambier, Ohio	15	4 yrs.
Western Reserve	Cleveland, Ohio	15	

Name of Institution.	Location.	Units Required for Entrance.	Preparatory Department.	Volumes in Library.
Capital University	Columbus, Ohio	7	2 yrs.	7,000
Concordia College	Moorhead, Minn.	15	4 yrs.	6,700
St. Olaf College	Northfield, Minn.	15	4 yrs.	14,000
Muehlenberg College	Allentown, Pa.	15 .....	.....	15,000
Luther College	Decorah, Iowa	15	4 yrs.	6,500
Carthage College	Carthage, Ill.	15	4 yrs.	2,000
Lenoir College	Hickory, N. C.	8 .....	.....	2,025
Red Wing Seminary	Red Wing, Minn. ....	.....	5 yrs.	9,000
Gustavus Adolphus College	St. Peter, Minn.	15	3 yrs.	23,483
Augustana College	Rock Island, Ill.	15	4 yrs.	6,000
Hartwick Seminary	Hartwick, N. Y.	15	4 yrs.	9,000
Thiel College	Greenville, Pa.	15	3 yrs.	14,000
Wittenberg College	Springfield, Ohio	15	4 yrs.	11,000
Bethany College	Lindsburg, Kan.	15	3 yrs.	23,000
Roanoke College	Salem, Va.	13	1 yr.	12,000
Newberry College	Newberry, S. C.	8 .....	.....	.....
Concordia College	Ft. Wayne, Ind. ....	.....	2 yrs. ....	.....
Wartburg College	Waverly, Iowa .....	.....	3 yrs. ....	.....

According to the statistics handed out by the "Carnegie Foundation for the Advancement of Teaching", the most thorough and reliable in the land, there are 54 institutions in Ohio authorized to confer degrees. We have examined 24 catalogues of these Ohio colleges, chosen at random, and find that 21 of them have preparatory departments of considerably higher standing than ours. Among the three that do not maintain such a department are such schools as the University of Cincinnati, and the Ohio State University, Columbus, O., and others of like rank. The University of Cincinnati has its local and vicinity high schools to feed it, while the Ohio State University pays two "High School Visitors" to visit the high schools of the state, and help school boards and principals to adjust their course so that it fits into that of the University. Why should such an institution have a preparatory department when it has the 938 high schools of the state headed toward it? Yet even this school does preparatory work.

Of Lutheran Colleges we have found one of accredited rank without a preparatory department, viz. Muechlenberg College, Allentown, Pa., and behold, that school has this very year perfected arrangements to open up such a department.

Is the experience of Lutheran and sectarian and secular colleges worth anything to us? Will we learn from it or must we learn by our own? Nearly all these schools are hampered for money and certainly would not maintain such a department unless they found it an absolute necessity. The question had better be looked at carefully in advance. When the department is once removed it will take a number of years to demonstrate that it was a mistake and a number more to get it in operation again. Our school is beginning to suffer from an experiment that was made only two years ago. It was resolved unanimously to curtail the field work of the President. Two short years have changed a good many minds, it seems, on that question; but it will take a number of years to regain the

ground that was lost. And so on this question it would be well to look before you leap.

Just how much our college stands in need of a preparatory department is shown by the following figures: In the fall of 1907 we registered 41 pupils; of these 25 entered the preparatory and 16 the college. Of these 16 took up back work in the preparatory and only 5 out of 41 could be admitted in full to the college. In the fall of 1908 out of 28 students to enter both departments 24 were in part or entirely in the preparatory work and only four entered the college in full. To accommodate the large number who must make up work in order to fit into the course we must run two classes in Latin, three in German, one in Algebra, one in Physical Geography, one in Ancient History, one in Analysis, in short, we must have all the main work of the department. So while the department might be removed, it would be utterly impossible to get along without the work. Say that a young man comes to us and he is otherwise fitted to enter the college but is short in one subject, is it fair to turn him away? He cannot advance without it and to turn him away would in all probability be to lose him. We must do the work, department or no department. Then we might as well have it.

It has been suggested that since we cannot get along without some preliminary work, it be turned over to tutors. Tutors are used in many schools, but they are a make-shift. They are not equal to the regular teaching force and at no time does a man need such good instruction as he does when he starts his work. The first year the tutor is a learner himself and when he has taught one or two years and could be of real help he cannot be had. He is toward the end of his course and his work is engrossing him.

The elevation of the preparatory course would naturally lead to an advancement in the college course. From this course the present Freshmen class should be detached and placed in the preparatory. Then the remaining three

classes should be renamed and a new and higher Senior class should be outlined. This would advance our entrance requirements by four or five points. At some time later the same thing should be repeated and the Sophomore added to the preparatory, and in this way our course could be made to measure up to the standard colleges of the state. They require four years of work in a first-grade high school for entrance. We require but two. Their course begins with our Junior class and goes two years beyond our course. While we require seven units for entrance, the above table shows that the colleges of the College Association of Ohio demand 15 units. A unit or a credit is 45 min. of daily work in a branch extending over 35 weeks. A pupil to enter these schools must have pursued subjects enough to have 15 such credits on entering the school.

The time certainly has come when we should take a step forward. We are demanding the same entrance requirements that we did 30 or more years ago. The educational standard of the land has risen enormously in that time, but we have not kept pace with it. There are few if any colleges of which it could be said that they are satisfied with the same entrance requirements of 30 years ago. It is not necessary that they should be. Then high schools were scarce, in fact unknown in many villages and townships. Now the land is teeming with them and it is possible for most boys to get their preliminary work at home. A boy at 18 is supposed to be a graduate of a first-class high school. Such a man, if his course has been properly chosen and the work well done, can enter our Junior or at least the Sophomore class. We should put up our requirements until that work leads up to our Freshman.

At present our school cannot become a member of the College Association of Ohio. We mention this merely to show our ranking by other schools. Our degree is not recognized for entrance into post-graduate courses. For a part of our students, those who have the ministry in

view, this may not be serious. Our main work is to prepare men for the Christian ministry and whether other schools or the world recognizes our work or not we can accomplish it any way. Men can preach the gospel acceptably without academic degrees, though we hold that no training can be too good or thorough for a preacher. In fact, we believe that he ought to have the very best. But if we wish other than ministerial candidates to patronize us the case assumes a different aspect. If we once decide that this is a school strictly for ministers, we can offer any course that suits us, though there might be a question whether it is right to offer the A. B. and B. A. degrees if they do not stand for that which they now imply. If we run a strictly ministerial course other schools will not be asked to review or accept our work. But if we wish the youth of our church generally to come here, and that is our desire, then we should furnish them such a course and degree that will be recognized by the world with which they are expected to cope. So far as our work goes now it is recognized, but it should go about two years further to receive recognition in full and to place us on a college basis as a college is now defined.

The objection that this lengthening of the course by one or two years would make it still more difficult to gain ministerial candidates we meet by saying that this seminary now allows a man at the end of the Sophomore work to take up the study of theology. It could continue to do the same for those who find the course too long. Academic honors are not a necessity for successful work in the holy office.

This lengthening of the course implies an increase of the teaching force as the present staff would be unable to assume more work. Our professors are already teaching from 50 to 100 per cent. more hours than standard colleges demand and they could assume more work only at the expense of quality.

By elevating our curriculum we could enlarge our scientific course. This should by all means be done. The

trend of higher education in modern times is toward science. Our Synod has warned its young men against the agnosticism, infidelity and Darwinism of the state schools, but it has not done its utmost to counteract this influence viz., offering sufficient work in their fields so that young men could under Christian influence get what they need. If we want to stop our youth from going to sectarian or secular schools it will be found that the most effective way is to offer the work ourselves. We have plenty of people who are loyal enough to their church to patronize its schools if they can there find what their sons need to prepare for the calling of their choice. Merely to resolve on paper that we will have a scientific course and not provide an adequate equipment will not do the work. We must build up laboratories and when we offer the work in a satisfactory manner we will attract our own boys.

We cannot within the compass of this article speak of the enlargement and equipment of the library, but may do so later.

These lines are written for all those who love "Old Cap." and are willing to advance her welfare. Naturally those who have enjoyed her advantages should be the first to promote her interests and to these we appeal for their influence and their help. It will, no doubt, require some years to bring these changes about. It is necessary that our friends understand the situation, that conviction be wrought and that it be backed up by effort and sacrifice. Let us go forward.

IS A CLOSER CO-OPERATION OF LUTHERAN SYNODS DESIRABLE AND ATTAINABLE ?

BY REV. G. J. TRAUTMAN, A. B., CIRCLEVILLE, OHIO.

In looking over the recent statistics of the various Lutheran bodies of our country, we were naturally gratified to note the general increase in membership. But, when we viewed these columns the second time, with more critical-

ness, a feeling of depression crept over us. These various rubrics plainly indicated how badly our dear Church is divided. Such facts and figures put one to thinking. What a formidable army these two millions of Lutherans would make, if they were united into one solid phalanx, and thus go forth to subdue the foe and conquer the world for Christ and the Church. Should not every legitimate means be employed, in order to bring these diverging Lutheran forces nearer together? And, are we, Joint Synod Lutherans, doing all we conscientiously can, to bring about a better understanding, and a closer fellowship, among these separated bodies? In order to attain this end, amalgamation is not absolutely necessary. Co-operative Lutheranism would not necessarily imply a dissolution of synodical organizations and a forming of a homogeneous whole. The expediency and practicability of such an amalgamation may be questioned. But should not every Lutheran do all that he conscientiously can, to promote unanimity, and bring about a closer fellowship among those, who bear the same name and claim to be striving for the same cause. This in our humble opinion is desirable, and to a certain extent attainable.

IS IT DESIRABLE?

Every loyal Lutheran longs, prays and should work for a closer co-operation between the various synodical bodies. It is inconceivable, why any member of the Church of the Reformation should not desire such a co-operation, unless he has a grudge to nurse, or an ax to grind. True, the strength of the Lutheran church does not primarily consist in her millions of devoted church members, or consolidated adherents: but in her Scriptural doctrines, unmistakably expressed in her matchless confessions; and in her consistent practice. Who, except an enemy of the church, does not desire that the synods consolidate behind these bulwarks of Lutheranism. We take pride in pointing to the two millions of Lutherans in our

country; but is it not, to say the least, a little embarrassing, if not humiliating, to confess that we have no church fellowship with more than eight-tenths of them? Not, that we are so narrow as to think, that all that is good in Lutheranism is confined to the "Joint Synod of Ohio and other States," but because of divergence either in doctrine, or practice, or in both. Would that these differences were eradicated, in order that a closer fellowship might be effected in this household of faith.

A closer co-operation of all Lutherans is desirable, for the reason that it would add to the efficiency of the Church. It would save laborers. Every synod, is more or less handicapped, by an insufficient supply of pastors. This impediment would be lessened, to a marked degree, if a closer co-operation would exist between the synods. It would be a means of economy. Smaller congregations located in the same locality would unite more readily into a self-supporting congregations. Educational and eleemosynary institutions would benefit by such a co-operation. It would, to a great extent, prevent the erection of opposition altars in the mission field, and eliminate this bitter bone of constant contention. It would tend toward economy in many ways, and thus supplying the sinew, for a better and wider evangelization. It would prevent much animosity, and many, many heartaches, and create a more brotherly spirit among the followers of Luther. Such working together, by Lutherans, would make a better, and more indelible, impression on the sects and the world, and rob the enemies of our church of a weapon with which they have dealt some telling blows. If then, we can save men, money, sorrow, and above all, souls, by such a co-operation, it is certainly desirable.

The primary reason, why every Lutheran should desire a closer fellowship between the various synodical bodies, is because it is in compliance with God's Word. Divisions and contentions are repeatedly condemned by the Scriptures; while unity and peace is to be prayed for, sought after, and if possible maintained. Christ, in His

high priestly prayer petitioned His Father to make His disciples one as He and the Father are one. (John 17, 21-22). The apostle Paul warns the Roman Christians against those which cause dissention and offences. (Romans 16, 17). He exhorts the Corinthians to unity in the following words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you: but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1, 10). The Philippian Christians are urged by the inspired writer to be like-minded, avoid strife and maintain a humble spirit. (Phil. 2, 2-3). Peter pleads for unity, love, compassion and courtesy. (1 Peter 3, 8). And in Galatians 6, 9, we are commanded to "Do good unto all men, especially unto them who are of the household of faith." No Bible student can deny that God's word encourages and promotes harmony. It inculcates the spirit of real and not superficial unity. If unity is desirable in Christendom, it is certainly desirable in Lutherandom, and would result in a better basis of operation.

IS IT ATTAINABLE?

We believe that it is. It can not be, that the Lutheran Church of America, every branch of which, holds fast to the inspiration of the Scriptures, is irreparably divided. We can not think, that this church, which has not among its leaders a single higher critic; nor a man of note, that questions the inerrancy of the Bible, to be entirely beyond reconciliation. Why should it be impossible, for these diverging adherents of the great Church of the Reformation, who are willing to take reason captive, and regard the Scriptures as the only sufficient rule of faith and life, after due deliberation to come to a more satisfactory agreement in doctrine and practice? It does seem that the Lutheran synods, most of which accept all of the Confessions, and all of which except some of the Confessions, should be able to come closer together. Absolute harmony in all

matters, internal and external, is not attainable in the Lutheran church on earth. There are not two theologians in the Joint Synod, or any other synod that agree on every point of exegetical and practical theology. That there is considerable divergence in practice among our congregations is apparent even to the casual observer. That we agree in principle, does not alter the fact that these conditions exist. Yet, this does not prevent co-operation among us. A better state of affairs is hoped for, through a constant and faithful application of the means of grace. A humble submission to God's Word, has, and will work wonders in a congregation and among divided Lutheranism. This Word is a leaven that works slowly, unobservedly and effectually. It must form the basis of, and be the means to a closer unity and co-operation between the synods. The word of God, unquestionably accepted and consistently followed, will bring about a closer fellowship among American Lutherans.

In our humble opinion, a closer co-operation among the different branches of the Lutheran Church, receives quite an impetus, by a free discussion of synodical differences, on the basis of God's Word. Experience, we think, has demonstrated that such conferences have been beneficial. We admit, that our knowledge on this subject is limited, to recent years, and to the conferences in which our own synod participated. The discussion conducted by a number of representative men of the General and Joint synods at Springfield, O., bore some good fruit. The free conferences, with the Missouri synod, were by no means in vain. The diagnosis revealed differences that had not come to light, but which are important and must be dealt with, ere a closer co-operation could be thought of. The Toledo colloquium was instrumental in bringing Iowa and Ohio nearer together; and we hope and believe that a harmonious agreement will finally ensue. Most of these free conferences in which the representative men of Joint Synod participated were held with representatives of the Missouri Synod. It has never been exactly clear to the

writer, why this branch of the Lutheran church has been given so much attention, and other Lutheran bodies, whose doctrinal position is almost, if not entirely our own, have not been given similar consideration. The gulf that divides Ohio and Missouri will be more difficult to bridge over, then the chasm between some other synods and our own. The error of Missouri on predestination does not only effect this one tenet of our Christian faith, but renders unsafe the foundation upon which our salvation is based. It mars the central doctrine of Lutheranism, justification, as has been shown in a series of articles in this magazine. It does seem to us, that persons that refuse to participate in a free Lutheran conference, that is opened and closed with public prayer, are carrying conservatism to the very limit. We may be mistaken, but we can't help but feel, that a body that is inclined to think that there are no good Lutherans outside of its fold (except for practical purposes) is to say the least not in a conciliatory mood. Yet even under these conditions, a free discussion of the differences in a Christian manner can not but be productive of some good. The fruits will appear even though they be long forming and ripening.

That there are brethren in our own and other synods, who deem such conferences expedient is apparent from the movement in Pittsburg, Toledo, Lima, Canton, New York, etc. Such free conferences, among Lutherans, may accomplish an incalculable amount of good in the locality in which they are held, and form a nucleus which will benefit the church at large. But what the writer is anxious to see, are conferences among representative men of those synodical bodies, where there is little if any doctrinal differences, such as was held in Toledo. Would not a colloquium of Ohio, with representatives of The United Synod South or the General Council at least clarify the theological atmosphere? Some assert that we agree in doctrine, other question or deny it. If we agree, or do not agree, we ought to know it. True, there are divergencies in practice that must be considered ere a closer co-operation can be effected, but

these barriers are not insurmountable. It is a fact that these differences are discussed in the various synodical periodicals, but a face to face, and heart to heart, talk is far more satisfactory. The very coming together, as fellow Lutherans, for the purpose of obtaining a better understanding, will have a salutary effect. We must not expect too much. Such a co-operation of Lutherans can not be achieved in one day or year or decade or by one generation, but if we, in this generation, can in God's way, do something to bring it about, our work has by no means been in vain.

A FUNERAL SERMON.*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, OHIO.

"For to me to live is Christ and to die is gain."
Philipp. I, 21.

Sorrowing husband and family: There is One who is always near to those who fear and love God. He is God's only Son, our blessed Savior. He is especially near His children in the hour of sadness. He is indeed always with them, but they particularly realize how sweet is His presence when their hearts are heavy with grief. When a dear one is taken from their midst, is when they realize the more keenly that this world is not their abiding place; that they are but pilgrims here below. But they are not despondent. The sentiment of their hearts is expressed in the following beautiful lines:

"His bleeding wounds give me assurance
That thy free mercy will abide;
Here strength I find for death's endurance,
And hope for all I need beside.
For Jesus' sake, when flesh shall fail,
O God, with me may it be well!
Naught shall my soul from Jesus sever,
Nor life nor death; things high nor low:

* Preached for a 73 year old wife, mother, grandmother and great-grandmother.

I take Him as my Lord forever,
 My future trust, as He is now;
 And for His sake, when flesh shall fail,
 O God, with me may it be well!"

Let this hope fill our hearts in this hour of sadness! Where this hope dwells despondency can find no room. Our text gives us this sure hope. Our faith in Christ sustains us. Indeed! what is faith for, if it does not sustain us in the hour of affliction and sadness? But we know from God's Word that it will sustain us. That is the sweet assurance of the gospel; if we only do not resist, or oppose its influence.

Faith in Christ assures us that there is comfort in death. We know that if we persevere in faith in Jesus Christ, death cannot separate us forever from our friends. We know that temporal death is but a transition into our future blessed abode; therefore to die is for the Christian gain.

Do you know what is meant here by gain? It means that everlasting happiness, that perfect peace which Jesus Christ has acquired for us by His innocent sufferings and death. Therefore the Christian says: "For to me to live is Christ, and to die is gain." In these words there is particular comfort for the child of God. That we may be strengthened in our faith, and comforted in this hour of sadness, let us consider by the grace of God,

THE BLESSEDNESS OF THE CHRISTIAN.

- I. *Christ is his life, and*
- II. *Death is his gain.*

I. In the second chapter of Genesis the seventh verse we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That Christ, our Savior participated in the creation of man is evident because God says: "Let *us* make man in *our* image, after

our likeness." Gen. 1, 26. The three persons of the Holy Trinity in their secret council resolved to make man in the manner here described. We are therefore, originally creatures of Christ, who gave us life and a living soul. We are hereby distinguished from all other creatures which have only body and life, but no soul. This distinction manifests itself constantly in man's rational conduct. It cannot be said of any other creature, that it is rational. Man's soul is what makes him rational.

With his soul, God intended that man should live for Him in a special sense. Originally man could have lived for Christ in a life of perfect service. It would have been a life also pleasing to man, and perfectly acceptable in the sight of God. But man did not remain in this original state of holiness, in which God created him. He transgressed, and on account of his transgression, lost that original image, and separated himself from his God. In his fallen condition he could no more live for Christ. His first incentive after his transgression was to hide himself away from God. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3, 8. This goes to show that instead of returning, man was only inclined to depart further from his Creator. The result of his transgression would have been eternal misery, and if God simply had left him alone there would have been no other choice for him except eternal punishment. But God, in His mercy did not want man to be forever cast out from His presence, and to suffer eternal misery; therefore He immediately after the transgression revealed to man the plan of salvation, adopted before the foundations of the world were laid. God promised man a Savior, viz., the seed of the woman should crush, or bruise the head of the deceiver. Gen 3. 15.

2. In due time the promised Savior came, being born of woman, put under the law that He might redeem us who were under the curse of the law. As long as we were

under the curse of the law we could not live for Christ. In that condition we were unregenerated and in the service of the devil. We were like the son of the bond-woman born after the flesh, and had we remained in that condition, expecting to be saved by the deeds of the law, we would have been cast out like the bond-woman and her son, for the son of the bond-woman (of the law) shall not be heir with the son of the freewoman (of the gospel). Thanks be to God! We are no longer held bound under the shackles of Satan, for Christ who is more powerful appeared on the field of battle, and the devil had to relinquish his hold upon us.

As soon as Christ was born the devil showed his desperate spirit, for he put it into Herod's heart to destroy all the male children in and around Bethlehem under two years, thinking thereby to destroy the Christ Child. At the beginning of Christ's public administration the devil entered into combat with Him again. Three times the devil approached Him in the wilderness and tried to bring about His fall; but this time he had a mightier One with whom to contend than in the garden of Eden. Christ resisted every onslaught, and the devil had to depart from Him. Angels then came and administered unto Him. His victory in the wilderness was accomplished for us. If we now by faith live in Christ, we are partakers of His victory, and when our last hour shall come angels will gather around our couches and bear us away to the heavenly mansions.

But Christ's victory over the wily devil in the wilderness was not all He accomplished for us. He told His disciples, when He made His last and ever memorable journey to Jerusalem, that He must go there that "all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitten on: and they shall scourge him, and put him to death: and the third day he shall rise again." Luke:

18; 31-33. All this was minutely fulfilled. Had this not been accomplished the new life in which the Christian lives, never would have been acquired. There He accomplished the greatest work of all; a work upon which our eternal salvation absolutely depends. If Christ had not suffered and died for our sins we would all be lost. There would be no comfort for us at any time, much less in the hour of death. Knowing that He died for us, that He drank for us the bitter cup of death to its dregs, and that He came forth victorious from the grave, leading captivity captive, and giving gifts to men, we have no fear when the hour of dissolution approaches. We have sweet comfort when our believing friends are removed by death from this vale of tears. Knowing that by the grace of God, they lived in Christ, we have the comfort that they have departed to be forever with Him, which is far greater gain.

3. But we have still more comfort in this hour of affliction. God did not only send His Son into the world to save us, and Christ did not only accomplish the entire work of redemption for us, but the Holy Spirit, the Comforter, came to lead us into all truth. He came to apply the salvation to us which Jesus wrought out. In order that we might enjoy the great blessings of heaven we had to be regenerated, born anew. "Except a man be born again, he cannot see the kingdom of God." Jno. 3, 5. Now this great work in our hearts, which Luther calls the greatest of God's miracles, by which we are rendered in a condition to accept the merits of Christ, we cannot accomplish. In fact, we can do nothing to render ourselves capable to receive the gift of salvation. There is no comfort at the casket of a departed friend in relying upon anything we can do. God has again been merciful to us, and has taken us by the hand and led us out of the devil's kingdom of darkness into His own kingdom of light. Through the means of grace, the Word and Sacraments, He wrought faith in our hearts, by which we are enabled to appreciate the merits of Christ and to be saved. We believe that the Holy Spirit wrought such faith in the heart

of our departed sister; and that is our comfort. We believe it because the means of grace were applied to her, and we have no reason to think for a moment that she resisted them, or the work of the Holy Spirit through them. The Bible says: "He that believeth and is baptized shall be saved." We know that she was baptized, and we believe that she had a child-like faith and confidence in her dear Savior. We believe this because she loved the Word of God to the end. This is said not because we believe that faith merits salvation. We know that Christ, and He alone merited salvation, and we know that the Holy Spirit alone applies salvation. We know too that faith is not man's work, but alone the work of the Holy Spirit. We have comfort also in knowing that the Holy Spirit will work faith in the heart of every one who does not resist Him. Through the Word, which is the power of God unto salvation, the Holy Spirit changes the heart of the natural man from the abode of Satan to the abode of Jesus Christ. That is what we believe He did for our departed sister, and therefore we are comforted. The soul that is converted to Christ lives in Christ; therefore the apostle says: "For to me to live is Christ." But

II. Death is his gain.

I. Here the apostle does not speak of eternal death; that death in which the damned are constantly dying and yet never dead. That is the awful death of eternal punishment of which the child of God shall never taste: of that death John writes: "And" (they) "said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Rev. 6, 16, 17. Again, he writes: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. 9, 6. In that death there is no gain, but all loss. It is an awful loss. The immortal soul is lost; and after the resurrection soul and body are eternally

lost and tormented. Of that death the believer in Jesus Christ need have no fear. Christ came into the world to rescue him from that death by taking away the guilt of his sin which merited eternal death. Now this is not the death which is the Christian's gain.

2. The apostle speaks here of temporal death, that death which for a time separates body and soul. It has no terrors for the Christian. He fears it as little as he fears to repose his weary body upon an inviting couch after a day of strenuous toil. The Scriptures speak of it as a mere sleep. "The maid is not dead but sleepeth." Matt. 9, 24. "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep." Jno. 11, 11. In both of these instances the dissolution had taken place. When the disciples thought that if Lazarus slept he did well, Jesus said: "Lazarus is dead." Jno. 11, 14. But in both instances Jesus showed His power over death. He took the maid "by the hand, and she arose," Matt. 9, 25. Standing by the grave of Lazarus, "He cried with a loud voice, Lazarus come forth. And he that was *dead*, came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go." Jno. 11, 43, 44. From this we have the comforting assurance that even as Jesus resurrected the maid and Lazarus, He will one day say to our bodies, Come forth! and they will come forth from their graves, be united with our souls to enter glorified into eternal joy.

Temporal death is therefore not to be feared, and the grave is not to be dreaded, for Jesus passed through it. He once lay in the grave and rendered it a sweet sleeping chamber. Knowing this we fear our graves as little as our soft and downy beds.

Temporal death is the Christian's gain because it puts him beyond the domain of sin. It can never again molest him. Through sin death came, as God said to Adam when he transgressed: "In the sweat of thy face shalt thou eat thy bread, till thou return unto the ground; for out of it

wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3, 19. Whilst it is true that through sin death came, it is also true that through death the believer in Christ, his Savior, is removed beyond the reach of sin. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Rom. 7, 5. This is a sad truth, but it is met with the sweet promise, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification. Rom. 5, 17, 18. In Christ we therefore have the victory over death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15, 54-56. Is this not comforting? Has the Christian any reason to fear death? Is it not true that to die is his gain? He knows that he shall at once be with his blessed Savior in heaven. The Lord said to the thief on the cross: "Today shalt thou be with me in paradise." Luke 23, 43. When Stephen was stoned, he said: "Lord Jesus, receive my spirit." Acts 7, 59. In this world every blessing is the Christian's in hope, but in the future world it is his in reality. "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's: and ye are Christ's: and Christ is God's." 1 Cor. 3, 21-23.

To die is the Christian's gain furthermore, because it separates him from all pain, sorrow and affliction. Our life in this world, because of the introduction of sin, is heir to many afflictions and sorrows. To become a child of God

does not exempt us from them in this vale of tears. Indeed, it adds new trials. It is true that the Christian's faith protects him against sufferings resulting from a dissipated life. "The way of transgressors is hard." Prov. 13, 15. He who, by the grace of God, guards his foot against the way of the wicked, will not have to reap the fruit of the seed sown to the flesh, which is corruption. Only the Christian can thus successfully guard himself. In spite of his great care, however, he will not be exempt from the effect of sin in this world. He will have to suffer pain and sorrow from the very fact that he is a Christian. His profession of faith in Christ stirs up the devil, the world and his own flesh against him. He must often suffer persecutions; but blessed is he who endures them! "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake." Matt. 5, 10, 11. Not only must the Christian suffer the persecutions of the devil, the world and his own flesh, but he must often suffer many deprivations and crosses. But he has the sure comfort that after this life all suffering, pain and sorrow will be forever cut off; hence to die is his gain. Abraham replied to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is *comforted*, and thou art tormented." Luke 16, 25. Lazarus is comforted. Where? In heaven. His soul is enjoying perfect felicity, and when his body is resurrected from the dead, it will be united with the soul, and will no more be covered with boils. To die was his great gain.

Temporal death is the Christian's gain furthermore because it opens the portals of heaven and introduces him into eternal peace and happiness; a happiness which language in this world is incapable of describing. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2, 9. In heaven, in that new Jeru-

saalem, he shall sing songs of joy with the holy angels to the glory of the Lamb of God around the great white throne. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrowing nor crying, neither shall there be any more pain: for the former things have passed away." Rev. 21, 4. Knowing and being assured of this great happiness for all the followers of Christ, should we not all be ready to say with the apostle: "For to me to live is Christ, and to die is gain." Amen.

MISSIONS, AN ESSENTIAL IDEA OF THE GOSPEL.

A Mission Sermon Synopsis by Rev. Professor G. Warneck, D. D.,
of the University of Halle.

TRANSLATED BY G. H. S.

TEXT. *John 3, 16.*

Among the prejudices which are found even in churchly circles, one of the most harmful is the idea that mission work is not the duty of the whole Christian church as such, but belongs to the private "fads" of a few, or at most that it is a kind of an "appendix" and not an essential part of the gospel, so that it can be left to the choice and preferences of the individual whether he will work and pray for the cause or not. This common prejudice has frequently misled people to think that failure to do their share in this cause does not belong to the sins of omission and other hand has made those who do take part in the task to believe that they are actually doing a work of supererogation. But a merely superficial appreciation of the Biblical ideas and ideals of mission must convince the open-hearted Christians that the work of missions and the imperative necessity for all true Christians to engage in this work belongs to the very fundamental thought of the gospel and that all Christians, because they are such and by virtue of their own calling, are in duty bound and compelled to work with might and main in this noble cause.

The mission idea is essentially involved in the great cardinal truths of Christianity which we celebrate on the great church festivals, the birth, the passion, the death, the resurrection of the Lord, and the outpouring of the Holy Ghost on Pentecost. The message of each and every one of these great gospel feasts emphasize the truth that the salvation which the Lord Jesus Christ came into this world to accomplish can only attain its object and its end when the whole world is made the recipient of the grace. The universality of Christianity and the grace it offers is a cardinal element in its very nature and the ideals of our religion makes the duty of spreading the gospel a leading live principle of its faith. This essential conviction between missions and Christianity itself is made clear by the words of our text, which furnishes us the theme: "*Missions an Essential Idea of the Gospel*," and this becomes apparent when we look at the individual statements of our text, namely, 1) God as the author of the gospel; 2) A world as the recipient of the gospel; 3) Christ as the mediator of the gospel; 4) Faith as the receptive means of the gospel.

1. If it is true of all our religious knowledge that we know in part, this is particularly true of our knowledge of the true character of God. We may know of His attributes, but who is God Himself? Only the Scriptures and not human philosophy or theologians give us a satisfactory answer to this question; and the Word of God tells us not only that God is a Spirit, but also that God is loyal, and that God is love. His essential character is that of love, and in its relations to mankind the cardinal motive power is that of love for lost humanity. Especially is it in the New Testament revelation that this leading trait in the character of our God is made evident, and nowhere is this more emphatically done than in the words of our text. Here we are informed that this love was so deep and so intense that He did not spare that which was nearest and dearest to Him, His only begotten Son, but sent Him into the world that the sinful people of the world might be saved. None are excepted from the class of those who

are the objects of this deep affection, but it is expressly stated that the whole world was its object, and the manner in which this universal affection extended itself was by the further fact that He wills that all men would be saved. It is God's desire, not that the sinner should perish, but have everlasting life. He has no pleasure in the death of a sinner. If things would go in this world according to the intentions and wishes of God then all people without exception would become recipients of the grace and the salvation which He has offered to them through his only begotten Son. In this way the person and the relation and intentions of the author of the gospel, the Father full of love, shows that the mission is essentially and fundamentally interwoven with the very concept of Christianity, and that Christianity would be untrue to its character and mission if it were to lose the consciousness of its duty to bring to the feet of the Savior all the sons of man.

2. Or are these conclusions not warranted by the text? Here we read expressly that God so loved "the world," and by this word is meant the whole entirety of sinful mankind. God then loved the *whole* world, not a tenth part of it, nor the twentieth part of it, but all mankind without exception, who are all of one blood and of one family. Before God we are all of one kin and one descent, and again and again is the command and precept given that this world should in its entirety and without exception become the recipient of God's grace. The fundamental mission commission of the Lord instructs His disciples to go to all the world in their work of evangelization and all this for the very best of reasons, namely, because all are conceived and born in sin and accordingly cannot do anything to save themselves, but if this blessed lot should be theirs it must become so through the grace of God alone. The idea of sin and the equal condemnation of all without exception as a consequence of sin and the unworthiness of all mankind before the judgment seat of God belongs to the essentials of Scripture revelation without the appreciation of this thought the whole atone-

ment work of Christ becomes an enigma. But the Scriptures with emphasis and clearness teach that all are alike in condemnation and that all alike then stand in need of salvation that God and He alone can furnish. The nature of man then, and his relation to God as a result of his condition as a sinful creature, as the object toward which the love of Christ is directed as shown by our text indicates also that Christianity is universal, and that the mission thought is essentially a part and portion of the whole conception of Christianity. For what the words of the Scriptures teach in reference to the sinful state of humanity is fully corroborated by what we can see and hear both among the Gentiles and the barbarians as also among the Christians and the civilized peoples. A sinless human being has never yet been found. There has never lived a man save one who was free. Nor do any of the agencies or achievements of modern culture or education or refinement free men from even a measure of this evil. Hence philosophy has not yet devised and never will devise a means that can change the condition of mankind in this respect. All, no matter what their station or relation in life, are sinners and therefore stand in need of that salvation which the gospel proclaims and which it offers to all without money and without price. The fact that those persons for whom Christianity is intended and whose wants and purposes to meet are really all human beings without exception, again emphasizes the universality of Christianity and shows how essentially and fundamentally missions and Christianity are needed.

3. And when we consider the Mediator of this gospel the same lesson is taught us with renewed strength. God sent His only begotten Son and nothing and nobody more exalted could have been given to achieve this end. This measures the Father's love as also the dire need of mankind. God's love could not have given more: this gift exhausts the Father's love. But if God gave this the greatest gift possible then He could have done so only in order to accomplish the greatest possible end and achieve the

greatest possible results. He gave the great gift so that as a result not part of mankind but the whole race could be saved and redeemed, so that all, and not only some who had been lost could be saved. Such a great result could be achieved only if He who was given was God as well as man. No human being could save himself: much less save others. Only he who was God and of God and heaven could do things, not human merely, but also divinely, could accomplish such magnificent results. But the fact that he was God as well as man made it possible to save all the world. The fact that the Mediator of this gospel was the only begotten Son of God and that as a consequence the work that He did was a work intensively and extensively equal to the depth of the love of God and covered the whole world of sin, shows the idea that Christ came into this world to realize can not be realized save by the Evangelization of the world by a Mediator or such an exalted person as gave up His life to accomplish His purpose it is evident that the ends He accomplished are not to be realized soon by the Christianization of the world. There is no salvation save through Christ; and if all are to be saved it must be through Him. All of them, though, separate or combined, only point with increased distinctiveness to the fact that Christianity can perform its divinely given mission only when it is keenly conscious of its mission as the religion and by its very nature must recognize it as its ambition to make the whole world its adherents.

4. And when faith is declared to be the only means through which this objective fact of salvation may become the subjective possession of the sinner, the same lesson is taught. Man is told to believe, i. e., to put his trust and confidence in the God who has sent His only begotten Son to redeem all that are lost, and by this very act of confidence attract all that this gospel offers and embraces is his personal possession. All that need be done is to appropriate and to accept, free without money and without price. For work nor virtue is demanded as a prerequisite

for the reception of this heavenly gift. It need not be earned or merited, it need only be accepted. This sole condition, that sinful man need only take what is offered him, makes it possible for all, without exception, to receive this blessing as their own. The only condition attached is such that none, rich or poor, high or low, are excluded. The doctrine of justification by faith alone stamps Christianity as a mission religion, and shows, too, that Christianity is untrue to its very essence and nature if it does not become the only religion of the world.

NOTES AND NEWS.

G. H. S.

THE SERMON OF THE NEW THEOLOGY.

The advanced religious and theological thought of our day differs to a marked degree in one important respect from that of earlier generations, namely in its systematic effort to popularize his ideas and to apply them practically to the problems of church life and work. The radical schools of other days considered their teachings rather in the light of an esoteric wisdom, to be reserved for academic and literary discussions, while the church at large, not able to understand the why and the wherefore of the theological new departures, was to remain undisturbed in its simple traditional faith. But all this is now changed. Especially in Germany, the usual headquarters of nearly all the new movements in the theological department, both good and bad, a regular crusade has been inaugurated, not only to win for the advanced thought of the times the pulpits and the pews of the country, but to show also, in preaching, in pastoral work and in church activity in general, that the new school both meets the religious longings of the day but is also capable of solving the spiritual and ethical problems of the hour as well as or rather better than the orthodox type of theological ideas and ideals. In Germany particularly this practical propaganda has as-

sumed large proportions, and to a certain extent is the answer of the advanced men to the standing challenge and charge of the adherents of the conservative view, that the views of advanced theology are unproductive of practical results, or barren of good works, and accordingly cannot satisfy the religious needs of man.

Particularly in the department of preaching these efforts are being put forth more vigorously, and prominent university and church men throughout the empire are showing by precept and example that the modern sermon, on the basis of the advanced theology of the day, should contain and do. The university leaders in this work are Professor Baumgarten, of Kiel and Troeltsch, of Heidelberg, while probably the best exposition of the theory of modern preaching is found in the work entitled "*Wie predigen wir dem modernen Menschen?*" by Pastor Lic. Friedrich Niebergall, also of the Heidelberg university. A collection of such sermons has been published under the title of "*Moderne Predigtbibliothek*"; and the theological docent of Marburg, Dr. Martin Shian, has expounded a theory of Homiletics from this standpoint in his work entitled, "*Die Predigt*". A special organ for this school is the "*Monatschrift für die kirchliche Praxis*", edited by Professor Baumgarten.

In the *Alte Glaube*, of Leipzig, Pastor J. Preutzlin, Nos. 40 and 41, gives a critical survey and discussion of the sermon product of this new school of preaching, from which we quote the substance in the following:

Naturally the sermon of advanced theology must be in inner harmony with the teachings and truths of this theology itself. In accordance particularly with the demands of Baumgarten and Niebergall, the Gospel in its traditional form can have no place in the modern sermon. However important Jesus and Paul may once have been, the fact of the matter is that we have in our religious development gone beyond the stage which they had attained. The specifically modern characteristics of theological thought is that all things are conceived as under the supremacy of

fixed laws, both the world of matter and the world of mind and spirit. But the phenomena of religion are a part of our natural spiritual life. For religion is the tendency inborn in the mind of man longing for closer relation to God and an exaltation to Him. Religion also is subject to a regular process of development with certain marked epochs, the last of which appeared in Jesus, but in such a manner that in Him and His teachings are found also the roots of further steps of development.

Professor Troeltsch has recently given in two theses his summary of the kind of Christianity to be proclaimed in the modern sermon, viz :

1. "Christianity is not the only exponent or expression of revelation and deliverance (Erlösung), but it is the acme of the different revelations and deliverances which work in man to bring him to God.

2. The revelation of Christianity is found primarily in the historic totality of Christian life, and here again draws its sustenance chiefly from Jesus and the classical age of primitive Christianity, but this again, when it awakens in man religious feelings and sentiments, is constantly a new revelation, and is not infrequently modified materially in the very feelings and sentiments it arouses, so that we can speak of a new step in revelation in Christianity, and especially the Reformation can be appreciated only from this point of view. The revelation of Christianity has been and is of a three-fold nature: it finds its basis in Jesus, has been further unfolded in the historical development of the church; and is finally found in the religious experiences and sentiments of the individual."

Naturally the new kind of preaching does not recognize the decisive control of the sermon by the Scriptures or its doctrines. Indeed, it aims at preaching an "undogmatical" Christianity, the ideal being in each case to extract from the historic narratives and the doctrinal contents of the Scriptures their "religious" value which ordinarily consists of ethical precepts and injunctions. The new Christianity and its preaching are substantially an

ethical system, and are such, too, in the way they regard Jesus as a model of conduct and virtue. In preaching on the miracles of Christ and of the Scriptures in general, the historic "shell" is discarded, but the religious kernel presented, and often in a warmhearted and heart-warming manner. Niebergall openly declares that the modern sermon must go beyond the gospel proclaimed by Christ and his disciples, especially, too, in this, that the whole eschatological conception of the kingdom of God, so prominent in New Testament preaching, must give way to a Christianity both of this world and for this world chiefly or exclusively.

Prentzlin, in discussing this new type of preaching from a conservative point of view, recognizes the fact that the modern preacher is at least honest in declaring that his way of preaching is not that of Jesus and of His disciples; and that it recognizes in Jesus not the Savior, but only "a great religious genius", a model man and sufferer; but he is convinced that this kind of preaching cannot and never will satisfy the deep religious wants of the human soul. He declares that only where Christ is accepted as the real Redeemer from real sin, can the heart of man be content, and directs attention to the pages of church history to prove that it has been the positive evangelical Christianity alone which has made the world spiritually and otherwise what it is. He declares that the new preaching has only a pathological interest in the development of modern religious life and in the course of time will and must disappear.

The organ of this new type of homiletics is the "*Evangelische Freiheit*", a monthly journal edited by Professor P. Baumgarten and published by the house of Mohr, of Tübingen. The scope of this journal really goes beyond preaching, the purpose being to demonstrate that new theology satisfies the religious longings of the world equally as well as the old and is able fully to solve the ecclesiastical and spiritual problems of the times. The advanced men who are behind this movement are tired of

having it cast up to them that advanced theology has only an academic interest and is unfruitful of results in church life. They propose to develop a Christianity in full conformity with the culture of the age and the new monthly is to show, theoretically and practically, that this is to be done in all departments of church activity.

THE CHARACTER OF DAVID.

Both the Old Testament as also the New put the stamp of approval upon the character and career of David as a man after God's own heart. The former expressly gives him this term of distinction, and in the New Testament, especially in Paul's epistles, the great king of Israel is repeatedly, especially by the side of Abraham, depicted as the model of Old Testament covenant faith and life. This is not done because of the exceptionally perfect character of his life, but rather of the principles of which that life was the expression, although the attainment of the ideals in this regard was, in the case of David, as in that of other Old and New Testament heroes, more than imperfect. It is a noteworthy fact in many of the most prominent characters in the history of the Old and New Testament covenant, the most pronounced agents in the hands of God for the attainment of His purposes were made positive and aggressive indeed in personal character, yet men who, perhaps, for that very reason did at times fall furthest from the very principles which their lives were to realize. As over against the more negative and passive Isaac, against whom there is not recorded any particularly grievous transgression, his son Jacob became a much more pronounced factor and force in the historical development of the nation, yet his deception and other evil doings are openly recorded in the Old Testament. David, too, was repeatedly guilty of grievous wrong, indeed of one or more, at least, that quite correctly are regarded as most horrible—murder and adultery; yet when the hour of self-knowledge came, and the prophet's words,

"Thou art the man!" came home to him, none were more repentant or evinced greater contrition. In the New Testament the case of Peter stands out prominently as an illustration of the same positive and aggressive yet deeply sinning character. Although the leader in the band of the twelve, and after the resurrection fully restored to his prominent position, he yet had been guilty of having denied the Lord thrice in the hour when the Master needed friends the most. Even after the outpouring of the Holy Spirit on Pentecost, Peter was guilty at Antioch of hypocrisy, for which he suffered the deserved rebuke of St. Paul. All such men that were great in the kingdom of God were not great in themselves, and their repeated falling away from grace was only a further evidence of the fact that in the kingdom of God it is God's Spirit and not man's natural abilities or power that makes one great or useful or a blessing to others. David's greatness, too, consisted in his own weakness, which, however, placed itself at the disposal of God's guiding Spirit. And this is the key of greatness in the kingdom of God at all times, the willingness to permit the Holy Spirit to work in and through the natural powers which God may have given to man.

A closer analysis of David's greatness in the kingdom of God shows that he, first of all, knew himself. No man that ever lived was more willing to recognize his sinful condition, to beg for mercy and to cast himself at the Lord's feet; and in the kingdom of God self-knowledge is the foundation of all growth and true spiritual development. In his Psalms, especially the penitential, David pours out his spirit of sorrow for his evil doings in a manner that has not been equaled by Christian experience since his day. He knew the human heart as very few, if any others, have ever known it; and for this reason he knew also his God. To know God means more than to be convinced of His existence. David in his heart of hearts was overwhelmed with the conviction of God's grace

and loving kindness, and in the fullness of his faith never hesitated to appeal in all confidence to this grace and goodness. In this regard, as in respect to himself and the sinful condition of the human heart he is a model for all times to come, and for this reason was a man after God's own heart.

Naturally the character of David, to be properly measured, must be gauged and judged by the ways of God's kingdom which this had at that time in its historical development attained. We cannot judge an Old Testament character by a New Testament standard, any more than we can judge a child by the standards applied to the developed intelligence and experience of a man. Christ himself, in the sermon on the mount, expressly describes the superiority of the New Testament's standard of conduct above that of the Old; and for this reason it is only natural that God should have in the Old passed by, without criticism or correction, things which from the New Testament standpoint would be condemned. Even such an act of weak faith as was implied in Abraham's taking Hagar to wife in order to secure the coveted and promised heir, is not especially rebuked. Among David's lyrics are a number known as imprecatory Psalms, in which a bitter personal hostility to his foes is displayed, and the law of love for one's enemy is apparently or really violated; yet all these things must be judged from the Old Testament point of view. Not, then, in all the actual expressions of his principles, but in the principles themselves, those of self-knowledge and of the knowledge of God, which he displayed in accordance with the light and the knowledge of his times, is David a model man and an example, and a man after God's own heart, and herein, too, lies his historical significance as a type of Christ.

A REMARKABLE NEW MOVEMENT IN GERMANY.

Is the answer of Christian scientists to the plan of German liberal thinkers, led by Prof. Ernst Haeckel, of the Uni-

versity of Jena, to organize a new religion to replace Christianity. The liberals are known as the Monisten Bund. The defenders of the faith call themselves the Keplerbund. It is not a theological movement, it is claimed, but is scientific in character, begun and maintained chiefly by representatives of the different natural sciences among the university and other savants of Germany. The official organization took place on November 25th and 26th, 1907, in Frankfort-on-the-Main, on which date the membership already numbered 641, and now it is more than three thousand, hundreds of them being scientists.

This convention, we read, was the outcome of the publication of an "Aufruf," published some weeks before in more than two hundred thousand copies, and signed by 214 savants, the majority being men of recognized standing in their departments, only 30 of whom were theologians. Among the latter, very significantly, not only the conservatives were found enrolled, but also advanced men, such as Professors Kattenbusch and Loofs, of Halle, and Professor Rade, of Marburg; the last mentioned being editor of the brilliant organ of advanced thought, the "*Christliche Welt*," and a leading speaker of the recent Boston religious convention. In the same way in the executive committee, consisting of thirty members, there are only two theologians — Pastor Hezekiel, of Posen, and the vice president of the Bund, the energetic Pastor Teudt, of Frankfort-on-the-Main.

That the whole agitation is the outcome largely or chiefly of an outraged scientific and not theological conscience of Germany is evinced also by the fact that the prime mover in the whole propaganda has been the botanist, E. Dennert, the leader of the anti-Haeckel and pro-Christian school of scientists in Germany, and editor of the new apologetical monthly known as "*Glauben und Wissen*." The leader next in importance is Prof. Johannes Reinke, who holds the chair of botany in the University of Kiel, and who only recently vigorously attacked Haeckelism and the Monisten Bund in the German parliament.

Among the other scientists in Germany whose names are enrolled on the executive and editorial committee of the Keplerbund are Professor Zorn, of the law faculty in Bonn, who is also the chairman; Dr. Baumeister, professor of architecture in Carlsruhe; Dr. Berberun, professor of astronomy in Berlin; Dr. Berendl, professor of geology in the same university; Dr. Brass, professor of zoölogy in Godesberg; Dr. Gruner, professor of physics in the University of Bern; Dr. Kuy, professor of botany in Berlin; Dr. Zacharias, director of the biological station in Ploen; Dr. Kocher, professor of surgery in Bonn; Dr. Vömel, chief of the department of health in Frankfort, and Dr. E. Meyer, chief justice in Tilsit.

In the leading address delivered at the Frankfort convention, entitled, "Naturwissenschaft und Gottesglaube," by Dr. Dennert, the why and wherefore of the new organization are fully described. As thus explained it is substantially a protest against the claim that a fair and unprejudiced study of nature calls for a denial of the fundamental teachings of Christianity, such as a personal God, the fact and consequences of sin, and a redemption through a divine Savior. Monism, it is declared, claims what it can not scientifically prove, but assumes its neological teachings as a result of a preconceived anti-Christian philosophy, accepted *à priori*, but not demonstrated by science or research.

The ideals of the Keplerbund are expressed in the words: "Modern natural science is not able to overthrow the theistic conception of the world and its phenomena; and theism has, to say the very least, as much right to be regarded as thoroughly scientific as Haeckel's Monism."

The organization of this new pro-religious movement among the scientists is warmly welcomed by the strictest of church papers, which perhaps would wish that theology should be better or more fully represented in the work. Thus, the "*Alte Glaube*," of Leipzig, rejoices that a systematic effort is now to be made to overthrow science falsely so called by a true science, and it hopes that non-

theologians will co-operate heartily in the good work. It adds further that the membership is increasing at the rate of about forty a week, that the funds of the association already amount to \$7,500, and the headquarters of the association will be at Bonn, or rather near by, at Godesberg, to which place Pastor Teudt will remove.

THE BALKAN TURMOIL A RELIGIOUS AGITATION.

That this is the case is most decidedly maintained by a correspondent of the Munich Allgemeine Zeitung, No. 36, the most influential and reliable general literary paper of Germany, the editor declaring that the writer is "a diplomat and statesman most thoroughly at home in the affairs of the Balkan." The substance of his paper is practically the following:

Peculiar things are occurring in the Balkan, which the outsider cannot understand until he has learned what the real motives and facts are that are behind these strange phenomena. One of these facts was the extraordinary welcome extended to the young hothead crown prince of Servia, George, by the Czar of Russia, lately. While it was well known that the accredited ambassador of Austria had been waiting for five full weeks to present an official writing from the Emperor, the Servian prince, who as man and statesman is still a non-entity, was at once received with all honors by the Russian potentate.

This and similar facts can be understood only when it is remembered that this young man is a representative of the Pan-Slavic propaganda, or, what is the same, of the movement that has for its purpose to bring the entire Southeastern Europe into the fold of the Orthodox Church. The proofs that such an agitation is fully at work and that it has its headquarters in St. Petersburg, with branches all through the Balkan, and even in Vienna, is more than evident from political and diplomatic documents which have long since been known to the students of the Balkan problem, but have remained unknown evidently to the general

reader. Some of these documents have been published by Khalit-Pasha, formerly Minister of Foreign Affairs in Turkey and found in Onken's *Weltgeschichte*, while others and better ones are found in the volumes of the famous Turkish statesman, published in Paris, and entitled *La Turquie son Possé, son Avenir*, while not a few of the facts in this article the author has acquired through his own experience in the East.

All of these data show to a certainty beyond a doubt that there is found in all of the Balkan countries a powerful Russian party, the purpose of which is the conquest of these nations for Pan-Slavonic or, still better, for the Greek Orthodox Church. The head of this Church, which numbers nearly one hundred million souls, is at present His Holiness Joachim III., the Orthodox Patriarch of the East. The power of this High Priest of the Greek Orthodox Church is greater than that of all the secular governments combined, insofar as these hold sway over the peoples of the Orthodox Oriental faith, including even the Czar of Russia, the nominal head of this Church. Indeed Joachim III. exercises a greater power than the Pope in Rome; for Pius X. in general exercises his power only in the spiritual sphere, while Joachim's hand is felt in all departments of life and thought in the orthodox congregations throughout the Ottoman Empire. Without his consent the Christian rulers of the Balkan provinces can do practically nothing, and they can do absolutely nothing against his will. Joachim III. like all of his predecessors, works hand in hand with the President of the Russian General Synod. The Czar of Russia, just as much as the King of Servia and the newly created Czar of Bulgaria, and the ruler of Montenegro are all political exponents of the Greek Orthodox Church and of those who rule this Church. This was recently shown clearly in an article in the *Fortnightly Review* of London, by Olga Novikow, a woman who was on the most intimate terms with the Czar and his advisors, and declared that all of the ups and downs of political affairs in the Balkan can be understood only when judged

from the standpoint of the interests of the Greek Church, and that it is the interest of the Greek Church that forms the heart and soul of the Pan-Slavic agitation, and is accordingly not a political but really a religious movement.

For decades there has existed in St. Petersburg a Central Committee for the Greek Orthodox and Pan-Slavonic propaganda, which has always been under the presidency of some Russian Grand Duke or other relative of the Czar. The character and the spirit of this Central Committee can perhaps be judged by the instructions it recently gave to the Russian General Consul in Saloniki, viz: 1) The Central Committee entrusts you with the organization of an agency in its interests with headquarters on Mt. Athos; 2) In one of the cloisters on this mount you are expected to deposit a large supply of arms, provisions, and the like; 3) You are to appoint emissaries to work in Macedonia, Thrace, Bulgaria, and Servia, to distribute literature and monies there in the interest of our cause, gain recruits for the Slav cause and for the establishment of Russian and Bulgarian colonies on or near Mt. Athos, so that those districts may come under the influence of the Slavs. And to accomplish this you are to spare no means, in order to crowd out the Greeks within the next few years from the possession of the cloisters and territory of Mt. Athos, which they now hold in their possession.

These instructions further declare that Consul is to have 50,000 rubles a year for this work, and the control of this money shall be in the hands of the Russian Ambassador in Constantinople. That such an Agitation Committee in favor of Pan-Slavic and the Greek Church is found even in Vienna, appears from a despatch of a Russian agent, which everywhere preaches war against the enemies of the "Slavo-Albanian" independence.

Servia and Bulgaria are working hand in hand with this Central Committee in St. Petersburg. Recently a despatch of the Russian General Consul in Belgrade, written in cipher, was discovered, which announced to the Vienna Committee the organization of an active *Societe liberatrice*.

in Belgrade, of which M. Rischtsch was temporary chairman, but which is now in charge of the former Servian Minister Pasitsch, who recently accompanied Prince George on his trip to St. Petersburg, and is still there now as the unofficial Servian representative. It is further known that actually all of the Servian army officers have joined the ranks of this new society.

According to a paper published by the Servian Minister Tverkovic, found in the October issue 1908 of the "Oesterreichische Rundschau", these organizations do not hesitate to commit murder in the interest of their cause. The writer in these revelations declares that not hatred of Queen Draga was the cause of her death and of that of King Alexander, but the latter's refusal to sanction the policy of the politico-religious Pan-Slavic party. The same writer declares that the present king was fully aware of the contemplated murder of his predecessor and that he had sold himself body and soul to the murderers. "King Peter is practically a slave in the hands of the Société liberatrice, and of the Larger Servian, Pan-Slavic and the religious-orthodox Greek agitation, which is at present the greatest danger to the peace of Europe. The only man who can allay the present danger is Joachim III. Will he do so? This is more than doubtful." With these words this remarkable article closes its revelations of things beneath the surface in the Balkan.

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

- Jews*, S. 758, 791, 806, 1902; 278, 386, 1903; 19, 34, 405, 692, 1904; 98, 117, 1905; K. 202, 210, 1867; Z. 328, 1887; 355, 1888; 21, 1889; Missions among, S. 138, 1881; 162, 1907; K. 202, 210, 218, 1867; 161, 169, 177, 1878; 50, 1880; M. 57, 1887; 30, 1898; Z. 48, 1890; 30, 1906; Solution of the Jewish question, S. 258, 275, 290, 438, 1905; His sufferings, S. 339, 356, 1906; Luther's letter on them, K. 43, 74, 98, 1876; A friend of the, K. 1, 9, 17, 118, 1878; The dispersion of, K. 323, 1881; Life of a converted, 2, 11, 1883; K. 34, 1892; 90, 1900; 98, 106, 114, 1900; 358, 1902; A poem to the, K. 268, 1905; Their error in the time of Christ, M. 381, 1888; 10, 1890; And the Gospel, M. 321, 1895; The movement among them in Russia, Z. 129, 1887; 328, 1887; 355, 1888; 21, 1889; Their conception of civil government, Z. 118, 1896; Twenty-five years' work among them, 355, 1896; The proper attitude of the Christian towards them, 147, 1901; The, 335, 1902; Their view of salvation, S. 210, 1907; A letter to a Rabbi, S. 342, 1907; Open letter to, S. 566, 1907; A talk with, S. 595, 1907; Z. 249, 1896; 83, 1902; Their Messianic hopes in the time of Christ, S. 146, 1889; Does the eleventh chapter of Romans teach their universal conversion? Z. 142, 1884.
- Jephthah* and his daughter, S. 146, 1892; K. 185, 1895
- Jerusalem*, Poem on, K. 617, 1863; Destruction of, 75, 82, 1866; Its surroundings, K. 73, 105, 1876.
- Jeremiah*, Commentary on, Z. 108, 1906; 276, 284, 1897; 132, 140, 148, 156, 164, 1899; The schools of, M. 47, 1907; In the XIX century, Z. 227, 1900.
- John*, The last days of St., S. 19, 1872; K. 324, 1897; Z. 179, 1903; Introductory notes on Gospel of, S. 137, 1881; Introductory notes on epistles of, S. 227, 1881.

Jonah, S. 34, 1887; K. 129, 121, 137, 146, 1894; Poem on, 129, 1894.

Joppa, S. 121, 129, 1890.

Jonas, Justus, S. 210, 217, 1897; K. 202, 210, 1865; 196, 212, 1902.

Jonathan, Poem, K. 177, 1901.

Johann, The faithful, K. 282, 290, 1869; 97, 1887.

Joseph, K. 170, 1893; Z. 207, 1893.

Journey, Poem, K. 329, 1895.

Justification, S. June 29, 1851; June 15, 1866; 148, 1867; 163, 177, 1872; 1, 11, 1873; 361, 1876; 2, 1879; 147, 1889; K. 355, 363, 370, 1861; 370, 390, 1862; 97, 1902; M. 129, 1887; 273, 1890; 48, 1893; 211, 264, 1907; Z. 129, 1907; And absolution, a controversy among Lutherans on, S. 162, 1870; Universal, S. 105, 1873; K. 150, 1866; M. 321, 1905; 1, 65, 129, 1906; Sermons on, S. 305, 1876; 241, 1880; Its necessity, S. 50, 1881; Foundation of, 58, 67, 1881; Means of, 74, 82, 90, 1881; Instrumental cause of, 98, 1881; Its relation to reconciliation, 210, 1906; Kansas and Neb. Dist., 15, 1906; Relation to sanctification, South Dist., 15, 1869; West. Dist., 13, 1898; Relation to redemption, West. Dist., 13, 1894; East. Dist., 7, 1866; 29, 1868; Minn. Dist., 22, 1904; 28, 1905; 28, 1906; Doctrine of, Synod. Conf., 20, 1872; K. 177, 185, 1866; 658, 1905; In 1872, 552, 1905; In 1868, 595, 1905; And Missouri, 160, 1889; 179, 195, 1903; 296, 536, 1905; 264, 1906; Her new doctrine, 355, 360, 370, 1905; By grace alone, 251, 1877; 130, 1887; 201, 1888; The relation of faith to, 112, 1889; Luther's enemy on, 680, 1905; 33, 1906; What is that by faith, 168, 1906; And one quotation from the Book of Concord, 185, 1906; Dr. Walther's previous position on, 505, 1906; Faith in, 161, 177, 200, 216, 1907; The loss of, 225, 1907; Errors on, 241, 1907; Certainty of, 257, 1907; The marks of in others, 273, 200, 1907; The

material principle, M. 42, 1903; The Lutheran doctrine of compared with the Missouri doctrine of predestination, Z. 241, 1883; Z. Missouri's error on, 129, 321, 1889; Does Ohio reject the doctrine of 1872 as claimed by Missouri? 14, 1890; And the Nelzener Conference, etc., 235, 1894; And its relation to the atonement, East. Dist., 40, 1907; Interesting things about in the Missouri Synod, Z. 358, 1907; John Brenz on, Z. 190, 1899; Pauline doctrine of, etc., 378, 1899; And the living of Christ according to St. Paul, 310, 1894; Director Beer on, Z. 41, 1894; Poems on, K. 113, 369, 1892; 329, 1899; Z. 50, 1895.

Julian, The Apostate, S. Oct. 1, 1863; 16, 1886; 98, 1906.

Justin, The Martyr, S. 234, 1882; 129, 1885; 301, 1895; K. 86, 1883; 244, 1904.

Julitta, Poem on, K. 17, 1887.

Judgment, The right of private, S. Dec. 1, 1864; The Day of, S. 337, 1879; Dec. 8, 1883; 1, 1884; 50, 66, 81, 1907; Z. 1, 1906; Poems on, K. 329, 1897; 785, 1903.

Judas, The difference between him and Peter, 282, 1867; 89, 1897.

Jude, Commentary on, 3, 337, 1898.

Julian, The bishop of Rome, Z. 281, 1907.

Judges, The leading idea of the book of, M. 58, 1905.

Jubilee, That of a church, K. 281, 1895; That of 25 years in the ministry, K. 263, 1895.

July the 4, Address on, S. 320, 328, 1876.

Krauth, His Conservative Reformation, S. 273, 1874; Does the Council mean to forget him, S. 353, 1899; Tribute to, 297, 1902; K. 20, 1883; Z. His position on predestination, 84, 1884; Obituary of, Z. 255, 1898; 300, 1904.

Krapf, D. L., S. 51, 59, 1899.

Krause, S. 615, 1906; Kahnis, Dr. K. F. A., Z. 327, 1896.

Karnes, The, K. 186, 194, 1899.

Kaiser, Leonhard, K. 578, 1902.

Katharina von Bora, K. 364, 380, 410.

Kansas, The English Lutheran churches in, Z. 353, 1907.

Kopirlani, K. 710, 1907.

Kempis, Thomas A, S. 105, 1898.

Keys, office of, S. March 15, 1861; Nov. 1, 15, Dec. 1, 1864; Sept. 15, 1865; 9, 17, 1870; 129, 1871; 82, 1875; 108, 116, 124, 1880; K. 436, 1862; 226, 1877; 202, 1888; Eng. Dis., 13, 1891. See also under "Absolution," "law," "gospel" and "excommunication."

Kenose, The doctrine of, Z. 109, 1905.

Kirchenzeitung, Poem for 25 anniversary, K. 1, 1885; K. 8, 24, 1901; Jubilee number, Aug. 18, 1906.

Kingdom, The growth of a, Z. 243, 1907.

Know thyself, S. 297, 1879.

Knowledge, The problem of religious, Z. 62, 1897; Assistance to the increase of Christian, Z. 59, 1899; 318, 1899.

Knoxville, S. 621, 1901; K. 675, 1901.

Kongo, S. 838, 1904.

Korechites, *The*, K. 233, 1892.

Kols, *The*, K. 359, 374, 391, 1904.

Krotell, Rev. G. F., K. 408, 1907; Z. 230, 1907.

Klopstock, The Messiah of, Z. 143, 1886.

Language Question, S. 75, 83, 105, 138, 145, 153, 162, 169, 179, 186, 226, 1873; 35, 1876; 44, 1888; 369, 377, 1891; 616, 1906; 568, 1907; K. 344, 360, 392, 1902; In synods, S. 212, 220, 228, 1875; K. The German, 217, 1898; The importance of the German in our work, 680, 1902; M. The dept. of the German to Luther, 60, 1888. See "German". That spoken by Jesus, 378, 1896.

Law, *The*, Z. 257, 321, 1888; Theses on, S. 243, 1874; East. Dist., 46, 1873; 48, 1874; 31, 1875; North Dist., 18, 1876; 12, 1877; 14, 1878; 15, 1879; The use of, S. 2, 1878; K. 388, 421, 452, 1903; Z. 5, 1901; The third use of, S. 243, 1873; The regenerate not under, S. 268, 1875; The curse of,

- S. 179, 1877; The righteousness of, S. 387, 1877; Wherefore serveth the, 177, 1878; Are we saved by the, 193, 1878; Z. 313, 1898; Law and gospel, the difference, K. 376, 392, 408, 1901; Should the Christian go to, K. 351, 1877.
- Labor Question*, S. Theses on, 224, 1887; West. Dist. 13, 1887; Z. 65, 1887; Luther on, K. 297, 1865; M. In the light of the Bible, 372, 1886; and the word, 129, 1895.
- Labrador*, S. 379, 387, 1897; K. 53, 1901.
- Laplanders*, K. 169, 1880; 75, 1882; 196, 204, 211, 1894.
- Lehman, Death of Prof.*, S. 388, 1880; K. 188, 1880.
- Lent*, S. 81, 89, 105, 106, 113, 121, 129, 1886; 65, 73, 81, 89, 98, 105, 1900; 113, 1901; 194, 1907; K. 49, 1899; Christ's sufferings foretold, S. 184, 1907; K. 81, 1898; Poems on, S. 97, 1886; K. 161, 1904; 141, 156, 1906; 97, 113, 129, 146, 161, 177, 1907.
- Leagues*, Luther, S. 288, 296, 304, 317, 352, 1895; K. 10, 18, 27, 51, 67, 74, 1896; West. Dist., 40, 1900; Eng. Dist., 45, 1899; M. 105, 1897; 210, 1898; 41, 1899; 88, 1899; 212, 1899.
- Leah and Rachel*, K. 145, 1895.
- Leipzig*, The disputation at, K. 662, 1863; 712, 1902.
- Licensure*, That of Ministers, S. March 12, 26, April 9, 1851; The system of, Oct. 31, 1856.
- Liberty*, Christian, S. 316, 1875; 137, 141, 145, 1877; 33, 1895; 225, 234, 1896; K. 319, 1886; 268, 1888; The right use of, 2, 19, 25, 34, 1876; S. Theses on, 17, 33, 49, 57, 81, 89, 97, 105, 113, 121, 129, 137, 145, 153, 161, 177, 193, 217, 249, 257, 265, 273, 1891; Southern Dist., 12, 1877; 11, 1878; North. Dist., 15, 1887; 14, 1888; 18, 1889; 21, 1890; Eng. Dist., 11, 1898; Wis. Dist., 14, 1904; 23, 1905; Liberty and the Reformation, M. 129, 1898; The origin of true Christian, M. 53, 1903; That of man before the fall, 195, 1903; That of man after the fall, 201, 1903; That of man after redemption, 208,

- 1903; The evangelical liberty, 243, 297, 1904; In the Lutheran Church, S. 244, 1873.
- Life*, Is it worth living, K. 41, 1900; Everlasting, S. 257, 1881; Z. 257, 1907; The only secret, 121, 1893; The present in the light of the Bible, 376, 1905; How shall we order it, M. 65, 1885.
- Lydia*, S. 85, 1904.
- Literature*, S. That which should be used in our churches, 89, 1870; Church, 305, 1889; M. Pre-Christian apocalyptic, 14, 1883; New find of early Christian, 313, 1907; Z. The corrupting of our time, 94, 142, 1889; The popular evangelical of Germany, 312, 1892; A magazine of Christian, 376, 1892; The A. D. M. L., S. 359, 1895; 66, 258, 1896; 61, 354, 1898; 363, 1899; 732, 1902; 773, 1903; 758, 1904; 709, 1905; 6, 698, 1906; History of the German, Z. 189, 1904.
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- Lima*, The trouble at, S. 81, 298, 328, 1875; K. 361, 369, 1875; Overtures of the college at to Jt. Synod, M. 114, 1904.

Lying, S. 121, 1885.

Livingston, David, S. 129, 1889; 3, 1899; 11, 1899; 119, 1907.

Liverpool, O., K. 277, 1888.

Lindger, Z. 316, 1900.

Loy, Dr. M., His sermon at Reading, Pa., S. 9, 1867; 25th anniversary, 378, 1890; 2, 1893; 81, 84, 1899; 819, 1903; K. 84, 1899; 826, 1903; Autobiography, Z. 381, 1905.

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Lodge, The, S. Jan. 16, Feb. 13, 1850; 76, 1870; 153, 1871; 46, 94, 315, 353, 1873; 99, 1880; 12, 18, 202, 1884; 11, 75, 122, 1885; 25, 1888; 354, 1902; 41, 57, 1895; 41, 49, 1896; 401, 1897; 313, 1899; K. 133, 1860; 218, 1861; 305, 1875; 51, 59, 145, 155, 1879; 17, 25, 1880; 202, 251, 259, 1894; 424, 440, 456, 472, 1901; 694, 1906; Z. 154, 243, 1904; 148, 1905; What would Luther's attitude be towards the, were he still living? S. 385, 1879; Dr. Krauth on, S. 250, 1880; The murder of Morgan, S. 9, 1883; The practical side of, S. 235, 1883; The seeming necessity of, S. 58, 1885; Arguments for examined, S. Nov. 15, 1865; The character of, S. 92, 1867; As exposed by friends, S. 84, 1870; An old testimony of the Lutheran Church against, S. 131, 1870; a poor apology for, S. 162, 1871; College fraternities, S. 270, 1873; The work of, S. 297, 306, 321, 330, 337, 346, 354, 361, 396, 378, 1873; The sin of, S. 59, 1874; How others see it, S. 67, 1875; Its influence on religious faith and character, S. 90, 1885; Its dangerous development, S. 98, 1885; Their affinity, S. 146, 1889; The catechism of, S. 345, 1889; The American press on, S. 186, 1890; What to like and what to dislike in, S. 281, 1881; Testimony against the K. of P., S. 89, 100, 1894; And the General Council, S. 249, 257, 1899; Some early facts on, S. 257, 265, 273, 1899; The insolence of S. 132, 1900; and presi-

dent Roosevelt, S. 104, 1903; Light on, S. 211, 228, 244, 260, 275, 291, 305, 340, 1903; And the XVI century Reformation, 209, 244, 1905; K. Father Spielman's experiences with, 49, 59, 74, 81, 1874; 10, 14, 1874; The Grange, 97, 106, 115, 121, 129, 138, 1874; and missions, 281, 1891; Sons of Herman, 26, 247, 274, 298, 306 1892; A hymn of, 61, 1895; A poison, 211, 1895; Beloit, Wis., and the, 775, 1903; Shadowy side of 285, 1904; Knights of Khorassan, 440, 1907; The spirit of, 440, 1907; Why can we not officiate with at the grave, 2, 1905, a mouthful, 146, 1905; Knights of the Golden Eagle, 105, 1907; Fraternal order of Eagles, 184, 680, 1907; Odd Fellowship, S. 250, 1878; 58, 66, 74, 82, 1879; K. 69, 74, 85, 1864; 142, 1866; 277, 1867; 45, 1868; 106, 1868; 345, 1869; 369, 1873; 362, 1892; 393, 1904; Z. 20, 78, 1904; Synod's position, The Lehman and Loy report, S., March 18, 1857; Jt. Synod minutes, 1856; Pertaining to said report, S. March 4, 18, April 29, May 13, 27, 1859; K. 220, 1884; Also S. 48, 57, 65, 73, 89, 97, 105, 1874; 273, 1892; 260, 268, 1894; Jt. Synod Reports, 126, 1894; 13, 1854; 15, 1856; K. 723, 1905; And insurance, K. 249, 1877; 19, 73, 1904; 273, 1888; 51, 59, 145, 155, 1879; 17, 25, 1880; Uniformity of practice, S. 33, 1887; K. 633, 1903; Addresses on, S. 130, 1873; 161, 1873; 137, 146, 155, 1880; 178, 196, 641, 1902; 3, 20, 1907; K. 281, 1888; Secrecy of, S. 42, 1879; 138, 1889; 4, 1907; M. 155, 1903; Religion of, S. 38, 1868; 130, 163, 1907; 51, 1879; 275, 1881; 66, 1885; 74, 82, 1885; 66, 1888; 131, 1889; K. 265, 267, 273, 274, 281, 1884; 417, 1893; 284, 1899; 68, 1906; M. 90, 167, 1890; 160, 1903; East. Dist., 19, 1866; Minn. Dist., 31, 1904; 37, 1905; Wash. Dist., 24, 1905; Wis. Dis., 36, 1894; Its anti-christian nature, S. 250, 1884; Not after the model of Christ, 371, 1886; Not Christian, 203,

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VOL. XXIX

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No. 3

CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	129
THE EXCELLENCE OF CHRISTIAN CHARITY. By Prof. M. Loy, D. D.	136
STUDIES IN GOSPEL HARMONY. By Prof. George H. Schodde, Ph. D.	148
A FUNERAL SERMON. By Rev. S. Schillinger, A. M.....	157
THE APOCALYPTIC EPISTLE TO EPHESUS. By Rev. C. B. Gohdes, A. M.....	164
NOTES AND NEWS. By G. H. S.....	175
INDEX TO OHIO SYNOD PUBLICATIONS, ETC. By Rev. A. Beck..	185

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BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

VII.

c. Christ the King.

That Jesus Christ is, not only *a* King, but *the* King promised in the Old Testament is the testimony borne by John, Paul, and the Synoptists. *John* tells us in his Gospel 1, 49 sq., that Nathanael said to Jesus: "Thou art the Son of God; thou art King of Israel," and that Jesus simply accepted this testimony as being perfectly in accordance with truth. *John* 12, 13 we are told that the people "took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." Also this tribute of honor and reverence he received as altogether due him. And at his trial before Pilate Jesus did not at all deny that he was the King of the Jews, but only explained in what sense he was this by saying: "Thou sayest that I am a King. To this end I have been born, and to this end am I come into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (*John* 18, 33-37). In his *Revelation* *John* calls Christ "the Ruler of the Kings of the earth" (1, 5), "Lord of lords and King of kings" (17, 14; 19, 16).—*Paul* writes in his *Epistle to the Philippians* (2, 9-11) concerning Jesus Christ that "God highly exalted him, and gave unto him the name which is above every

name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In Col. 1, 15-18 Paul calls the Son of God's love "the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence." Here Christ is described as the Creator, Preserver, and Head or Ruler of everything that exists, but especially of his Church. In a similar way he is praised in Heb. 1, 3 sqq.: "Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become so much better than the angels as he has inherited a more excellent name than they. . . . Of the Son he saith, Thy throne, O God, is for ever and ever; and the scepter of uprightness is the scepter of thy kingdom." And in the same Epistle (5, 10; 6, 20; 7, 1sqsq.) Christ is called "a high priest after the order of Melchizedek," because he is, as this type of his was, a priest and a king at the same time. — And the *Synoptic Gospels* regard Christ in the same way. At the very announcement of his conception and birth the angel says to his mother (Luke 1, 30-33): "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shalt be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Matt. 22, 41sqsq. Christ evidently

applies to himself the words of David in Psalm 110, 1, where he calls the Messiah, who was to be his son, also his "Lord." And when at his royal entrance into Jerusalem "the multitudes that went before him and that followed" greeted him as "the Son of David" and "the King that cometh in the name of the Lord," and "some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples," he did not simply not do this, but "answered and said, I tell you, if these shall hold their peace, the stones will cry out," thus sanctioning and accepting that royal salutation as due him beyond all doubt (Matt. 21, 9; Mark 11, 9; Luke 19, 37-40). Matt. 28, 18sq. he himself says: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world," thus proclaiming himself the Almighty and Omnipresent Ruler of all Creation and especially of his Church. And Matt. 25, 31sq. he predicts his return as the King of glory and the Judge of all nations. Surely, Christ's supreme kingship could not be more forcibly expressed than in these passages of Holy Writ; and the passages found in the Synoptists are at least just as clear and forcible as those found in the writings of John and Paul.

After having now seen what the New Testament teaches concerning the person and work of Jesus the Christ, namely, that his person and work are exactly what was promised and prophesied in the Old Testament, and before showing briefly how this teaching of the Word of God has been understood and accepted during the existence of the Christian Church by its real or supposed members from the end of the first century on to the present time, we will append a few *general remarks* concerning the subjects treated of so far. They may also serve as an introduction to what is to follow.

"The person of Christ is the absolute wonder (miracle)," says *Philippi* in his excellent "Glaubenslehre." Next to the Holy Trinity it is the greatest mystery. Hence it is a matter of course, that it presents problems that we cannot solve. But such problems we find also with regard to man as to his physical, mental, and religious nature; yea, in fact, they are found everywhere in nature. Our finite reason cannot enter into the real essence and nature of any thing, whether it be a blade of grass or the heavenly bodies. If in nature were found only beings that were either material or spiritual with the exception of only one man in whom alone matter and spirit were combined so as to form one person, this union would just as well, though not to the same degree, be an object of wonder and amazement, say to the angels, as Christ the God-man. We must simply accept what the Word of God says concerning Christ, and try to understand it as far as we can; for this purpose God has given us our reason, and Christ himself exhorts us to "*search* the Scriptures" (John 5, 39), and Peter declares in his first Epistle (I, 10-12) that also "the prophets sought and searched diligently" concerning the salvation which they prophesied. But we dare not reject or pervert anything the Scriptures say because we cannot understand it. Because this fundamental rule of Scripture interpretation so often has been disregarded so many errors concerning the person and work of Christ have been, and still are being, entertained. *Thomasius* correctly says: "Every conception of the person of our Mediator is erroneous that endangers either the reality of his divinity or the truth of his humanity, or the unity of his person." The pity is that he himself did not observe this norm as fully as he should have done. *Meusel's* "Handlexikon" (vol. I, p. 741) has some very pertinent observations on this topic: "It is exactly Christology that offers the most difficult problems for a scientific thinking that wants to comprehend this person (of Christ), and here especially we shall have to learn to defer much to a future school (in heaven) and antecedently to give up the

hope of being able completely to solve all difficulties. 'In Christology,' so *Thomasius* limits and arranges the material, 'we must be concerned, in the first place, about the *origin* of the person of Christ, about the *act of the incarnation* of the Son of God, as we will designate it for the present; then about the *result* of the incarnation, the *person* of the God-man; lastly about the *development of the life* of this person throughout his two states (that of humiliation and exaltation).' And here he very properly states as a canon for Christology the words cited above. Within this limitation the dogmatical construction has to keep itself. In this connection, however, several difficult questions arise. How is the *act of incarnation* to be considered since on the one hand the internal trinitarian life of the three divine persons dare not be violated and hence the *logos* cannot give up his divine self-consciousness and his divine essence and activity, and on the other hand the second person of the Godhead must in reality enter humanity and become a true member of our race, one like ourselves, our brother, if he really is to be our Representative and Redeemer? Hence we must ascribe to the *logos*, also after his incarnation, a true human self-consciousness and human self-determination, the two elements that according to present scientific use of language constitute the essence of personality, and again dare to posit only one person, one divine-human ego. Does this not place us before the dilemma either to let the human nature of Christ be incomplete because it lacks the personal top (the human personality), or to let the one God-man drop asunder in two persons? And how can the one ego on the one hand govern the world as God and on the other hand lie in the manger as man and die on the cross, be omniscient as God and as man learn and grow in wisdom (Luke 2, 52)? The Church assumes *two natures* in Christ, the divine and the human; hence the mutual relation must be determined, and where it is, as it ought to be, regarded not merely as some external combination but as a vital permeation of the human nature on the part of the divine,

so that the former takes part in the divine attributes, the question has to be answered whether it is capable of doing so; whether it will not be broken and changed in its own essence and annihilated when we regard it as penetrated by the fulness of the Godness (Col. 2, 9); whether the corporeality of Christ does not cease to be truly human when it becomes possessed of divine omnipotence and omnipresence. If we call the earthly life of the Godman the state of humiliation or exinanition (*kenosis* according to Phil. 2, 6sq.), how is this *kenosis* to be described so that neither the immutability of God nor the divinity of our Redeemer is impaired when we take it too lowly, nor the human development of Jesus, that is testified to by the Scriptures, is pressed down to a mere semblance if we do not let it be sufficiently low?"

At first the Christian Church and theology simply believed and taught that Jesus Christ is both God and man, in the true sense of these expressions, without reflecting much about the relation of the two natures to each other or their union and communion. But when men began to meditate upon this mystery and tried to understand and explain it, a *two-fold error* manifested itself, both as to the *reality and completeness of the two natures* and as to *their mutual relation*.

a. *Reality and Completeness of the Two Natures.*

1.) As to the *Reality, or Truth*, of the two natures in Christ the *Jewish Ebionites*, on the one hand, maintained that Jesus was only a man, the son of Joseph and Mary, but endowed with divine powers, hence *only apparently God*. On the other hand, the *heathen Gnostics* held that Christ was one of the highest aeons, or emanations of the supreme God, either come to earth in only a seemingly human body, or at baptism united with a psychic Messiah sent by the demiurge, namely, the man Jesus. His death was considered only a seeming one, or only that of the man Jesus, or that of another man, Simon of Cyrene. Thus Christ was *only apparently man*. Over against these op-

posing errors the Christian Church firmly maintained and asserted the reality and truth of the two natures in Christ, the divine and the human. The suffering and death of a mere man, which was assumed by both extremes, as far as the Gnostics at all admitted a real suffering and death, cannot atone for the sins of the whole human race, can never be a sufficient substitute for what all men had deserved to suffer. In a certain sense the *dynamistic Monarchians*, of whom Paul of Samosata is the best known representative, corresponded with the Jewish Ebionites, regarding Christ only as a man and with divine powers and gifts, as the Gnostics had for their allies the *modalistic Monarchians* who held Christ to be only a peculiar manifestation of the one and same person of the Godhead, different from Father and Son only as such a peculiar mode of revelation.

2.) With regard to the *Completeness* of the two natures in Christ the two errors consisted, on the one hand, in denying that Christ was God in the strictest sense of the term, though admitting his divine character in a secondary way, and, on the other hand, in regarding him as a man in general but denying him one essential part of man's nature. The first was the error of the *Arians*. They represented Christ as the first and highest creature of God, not of divine nature, not eternal, hence not truly and really God, though as the highest creature and the image of God he could be called God, namely, in a secondary sense of the term. This higher nature of Christ was regarded as having taken the place of the human soul in the man Jesus. It was looked upon in different ways by different Arians. Some regarded it as being *similar* to the essence and nature of God and were called Homoeans or Homoeamians (from *ὁμοιος*, similar, and *ὁμοιοῦσιος*, of similar nature), whilst others went so far as to deny any such similarity and were called Anomoeans (from *ἀνόμοιος*, dissimilar). In opposing both erroneous views the Christian Church accepted the term homousios (*ὁμοούσιος*), expressing the higher nature of Christ

as being of the same essence with God the Father, though he is a different person of the holy Trinity. *Origen* differed from both the Arians and the orthodox by admitting an *eternal generation* of Christ, but regarding him as God only in the second sense of the term (*δεύτερος θεός*), who consequently ought not to be prayed to. So he agreed with the Arians in not ascribing to him a complete and full divine nature.—The *completeness* of the *human* nature of Christ was denied by the *Apollinarians*. Being trichotomists, that is, regarding man as consisting of three essential and constituent parts, namely, body, soul, and spirit, they held that the divine nature of Christ, the *logos*, in him took the place of the human spirit. Thus Christ would lack the highest part of man, the very part that distinguishes man from animals and makes him man, and hence Christ could not be a true and complete man. In a certain way this view coincided with that of the Arians, the main difference being that the Apollinarians admitted a truly divine nature in Christ whilst the Arians denied this and so had neither a true God nor a true man in him. This view of Apollinarius and his adherents was condemned at the second Ecumenical Council, held at Constantinople in the year 381, where also Semiarianism was condemned.

(To be continued.)

THE EXCELLENCE OF CHRISTIAN CHARITY.

BY PROF. M. LOY, D. D., COLUMBUS, OHIO.

Modern speculations about the fatherhood of God and the brotherhood of man, and modern dreams about the good time coming, when the whole race of man, ransomed by the advanced thought of enthusiastic reformers, shall live under the reign of love, are as full of fascination to one class of readers as the popular novel to another. Both are entertaining pastime for people of leisure, and both would be harmless were it not for the fact of sin in the

world, of which due account is made in neither. The consequence of this oversight in both kinds of fiction is that the views of life are distorted, the truth is disregarded, and readers are led into dreamland under guides who assure them that all these things are so. When people become visionaries and live a life of unreality with all the attendant wrongs toward those who see things as they are and distinguish them from fancies, it is manifest that the fiction is not harmless, but a serious menace to the welfare of man.

There undoubtedly is a brotherhood of men under the fatherhood of God and without all controversy love is the law under which that brotherhood lives and is blessed and happy. But it is not human nature that forms the bond of perfectness which joins all human beings together as a family whom God owns as His children and who recognize and honor and obey Him as their Father. So it would have been if men had not rejected God's will and set up their own will as supreme authority. Everything would be different if sin had not come with its disorder and death. Men would live in love to God who made them in His image, and to one another, all bearing the same image of God, who is love. Instead of that the creature discards the Creator, seeks to dethrone Him, sets up his stupid idols, and the pages of history are all besmeared with the blood shed by his hatred and envy and cruelty. What a brotherhood of men that have torn themselves loose from God, and have become His enemies and enemies of each other! And yet the Holy Scriptures assure us that, hopeless as the case of humanity is in its apostasy from God and in its bondage to Satan, the envenomed foe of all love and righteousness, there is a brotherhood of men, though it is based on no such absurd foundation as that which wild dreamers lay, when they try to gather up the scattered bones of the millions that Satan has slain and build them up as lively stones on the road of selfishness and sin.

A Redeemer has come. Humanity has fallen away

from God, and death is its doom. The wages of sin is death, and there is no power on earth that can avert the fearful consequence of renouncing the God that made man in His own image. The gods which his imagination and his wickedness creates can of course not help him. "The soul that sinneth, it shall die." He is without God and without hope in the world. In this extremity God alone can help him—that one and only true God whom he has renounced and whom he has sought to discover, He alone can help in this dire distress. Men do not know Him, when they pronounce it preposterous to make any suggestion of help from Him, the curse of whose righteousness is on the race that rejected Him and that in stupendous self-conceit thought they had no need of Him, and despised His help. God is love. And His infinite wisdom knows how to help without bringing His mercy into conflict with His justice. And He does help by sending a Savior. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him should be saved." John 3, 16. 17. That lays a good foundation of grace for a brotherhood in Christ, which does not indeed embrace the whole redeemed human race, but does include all who believe in Him: and whosoever will may come. The redemption is for all, and he that believeth and is baptized shall be saved. But only these, for God will not force His love and His help upon men who despise it and resolve to continue their religion against Him. The only begotten Son came, according to the Father's purpose, to execute the will of His love. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1, 11-13. The Holy Spirit comes now by the Gospel and Sacraments instituted for this purpose, and makes those

who do not wilfully resist His offer of grace and salvation in Christ, children of God and heirs of heaven. They are a brotherhood not by nature, but by grace through regeneration. For our Savior solemnly declares: "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John 3, 5. And St. Paul assures us: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3, 26, 27.

There is thus a Christian brotherhood constituted by grace, in which love reigns and the whole atmosphere is love. And this abides, notwithstanding all the imperfections of God's children here on earth. "Now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. 13, 13. Love is a better word to express the Greek term used by the apostle, as in present usage charity is so frequently employed only in the limited sense of giving alms and rendering assistance to the poor, which is one of the forms in which love manifests itself.

Love, which is the "more excellent way" of which St. Paul speaks when introducing his sublime song of Christian charity, is again not a product of nature, but a gift of that grace by which we are saved and elevated to a new life in Christ. There is a natural affection which we call love, but which is not the bond of perfectness which is imparted to the believer and by which faith works. When man fell his nature was not destroyed. He remained man and retained the faculties of his mind and the members of his body. He did not lose his humanity and become a brute, deeply as he sank in his moral depravity below the beasts that have no moral powers and cannot be judged by moral standards. He could know and feel and will, as he could before he fell into Satan's power. This belonged to his human nature as God had created it. Sin corrupted this nature, but did not annihilate it or change it into a nature that is no longer human. He could still reason, exercise feelings, and put forth volitions, impelled by

motives within him and followed by actions of mind and body. Thus he could contemplate the works of nature spread out before him, form conceptions, and draw inferences. And of course he would deem his theories true and his conclusions right. His use of reason, when he followed such light as nature reflected, was the best of which in his fallen state he was capable, and his pride readily supplied the persuasion, that, as it was in accord with his human nature, it was the best attainable because the best of which his nature is capable. The false religion that we call Rationalism which is the basis of all the religions of the world that are not Christian and that corrupt so much of the religion of erring sects that call themselves Christian, is undoubtedly natural, and measured by the standard of our corrupt nature, may pass for reasonable. That is what commends it to the natural man, and makes Pelagianism and Socinianism and Unitarianism and Spiritualism and Secret Societyism so attractive to many who have no taste for the Gospel revelation with its doctrine of total depravity, and of salvation by grace through the merits of Christ. So man can use his affections and will, under the same limitations which sin has placed upon them and with the same erring results. He can love and hate; he can be delighted with some things and be disgusted with some others. He can love a friend and hate an enemy. And as man was originally made for righteousness and has that unique faculty which we call conscience, he can still make moral distinctions, incapable as he is of distinguishing what is pleasing to God and of doing it, if he could discern it. In his ignorance of his total depravity and the enormity of sin, he judges some of his actions good and some he is willing to pronounce less commendable or even positively bad. When a neighbor is in distress, he may pity him and help him, and we call it a good deed; another may feel no compassion and refuse to afford any relief, and we call him selfish. It is customary to say that the one has love for his neighbor and the other has not. We do not contend that no distinction should

be made between the two on moral grounds. There is a difference. The helpfulness of the one is commendable; the heartlessness of the other is censurable. The one has relieved temporal distress, the other has contributed nothing towards reducing the sum of human misery. A benevolent man is better than a miser, even if neither is a Christian. There is a civil righteousness which, even among men in their natural condition, distinguishes an upright citizen from a manifest rascal; and it is well for the community that there are still some heathens who are not confirmed liars and thieves, robbers and murderers, and among whom it is possible to live with some degree of safety. But that is not the love which reigns in the kingdom of God and which the Scriptures so urgently impress upon us. "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." 1 Cor. 13, 13. Love means something else than such seemingly unselfish arts, which may have its outward appearance, but lacks its inner conformity to the will of God.

The love which is the fulfilling of the law is a gift of God's grace, and not an innate affection of our fallen nature, nor an acquisition by our natural powers. "Love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us and His love is perfected in us." 1 John 4, 7-12. The truth is thus made manifest, that God is love and that the love which is commended to us as the "more excellent way" is kindled in our hearts only when we are born of God. He made known His love by sending His Son to save us. Through this revelation of His

love we receive a new life of love from His fulness who dwelleth in them that believe and who constitute a spiritual brotherhood as children of God. "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and He in God. And we have known and believe the love that God hath to us. God is love, and He that dwelleth in love dwelleth in God and God in Him." 1 John 4, 13-16. By the fall we are separated from God through sin; by the redemption and its application by the Holy Spirit and its appropriation by faith in the Redeemer, that which was lost is restored through grace. God is love, and only when we are brought back to Him through the mediation of His only begotten Son by faith in Him as our Savior, do we know Him and is His love shed abroad in our hearts. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5, 6. There is no true love in us unless we are born of God, who is love, and only those who believe in the Lamb of God that taketh away the sins of the world are born of Him; for ye are all the children of God by faith in Christ Jesus."

The charity of the world that knows not God, who is love, because it does not know and believe the love which God hath to us and has manifested by the mission of His Son to be the propitiation for our sins, is a different thing. It is an affection of the natural man, who is not subject to the will of God, but aspires to be his own master and the arbiter of his own fortune. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. His charity is better for the sound state of man in this world than his hatred and malice, and is not to be despised in its sphere, though spiritually it profits nothing. It lacks the essentials of that holy love which is the gift of the Holy Spirit

through faith in the Savior of the world, and which dwells only in the children of God. It is confined in its operation to a domain where, when it is not a mere transient impulse of natural feeling without a governing principle, self-interest rules and dictates the policy to be pursued, and where God's revealed will is not recognized as the regulative of human life, deeds of charity will be done as far as the feelings of our nature can be enlisted and the policy of reason, swayed by the prospect of self-gratification, can be employed; but natural charity knows nothing of making sacrifices for the glory of God, or for the welfare of man when there is no compensation in sight. That it should be extended to such as are not even thankful for benefits conferred, who have no means of returning favors bestowed and no disposition to do it if they had, does not seem reasonable, seeing that their conduct is provocative of indignation and wrath in our nature rather than of kindly feelings. To such charity the words of our Lord must seem extravagance: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven; for He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" Matt. 5, 43-47.

Those who do works of charity do better for the welfare of man in this world than those who do works of malice. Civil righteousness is better than civil unrighteousness. Christians have no controversy with unbelievers on that point. But to those who seek first the kingdom of God and His righteousness it is painful to hear the boasts of men who do not honor Christ as their Savior and refuse to accept the life and light which He brought into this dead,

dark world, that their humanitarian schemes of love and philanthropic projects of charity are the hope of our race, and that all that is requisite for the regeneration and happiness of mankind is the adoption of their schemes and projects and the education of the people along that line, that the brotherhood of man under the fatherhood of God on the basis of our common humanity may be established and the reign of love inaugurated to regain our lost paradise on earth. And it is doubly painful to see how such idle dreams, which ignore the sin which is the root of our misery, and deny the Savior in whom alone is our help, are accepted by many who call themselves disciples of Christ and are preached by not a few as the essence of His gospel. With such we must needs have a controversy; for the love of Christ constraineth us. Their efforts to create a heaven on earth must in the nature of things be doomed to failure, and the real heaven, which is attainable only through Christ, who is the way and the truth and the life, being displaced in their vision by a phantom that soon vanishes, all is lost. Serious men should cease chasing butterflies in the hope of glory on earth, and lay up for themselves treasures in heaven. It will lead to safer ground for the eternal interests of the soul, and even for His life show a more excellent way of love.

“Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God that we keep His commandments.” 1 John 5, 3. There is no true love where His will, who is love, is not regarded as the absolute rule of life. “The heart is deceitful above all things and desperately wicked.” Jer. 17, 9. The natural man is blind enough and usually conceited enough to believe that his heart, when it has an impulse that seems directed to a neighbor’s good, will not betray him into folly or sin. And that very feeling of safety against any deceptive power that may lurk in the heart, is itself an ac-

complished deception. Love, which is of God, will give ear to God's Word that points the way of love. He who thinks that he knows it all and has no need of the guidance of Holy Scripture, is already deceived into nursing a delusion; and when he supposes that the good impulses of his nature must be right, whatever the Word of God may say, he is already caught in Satan's snare; and whatever he may feel or do, it will not be love; for he that is of God, who is love and directs in the way of love, heareth His Word. It has often occurred that a parent refrains from punishing a child, a brother from rebuking a brother, a court from condemning a prisoner, because it is assumed that it is a violation of love to do what inflicts pain and may provoke wrath; and evil-doers are permitted to go on to their destruction because a natural sentiment, presumed to be love, has obstructed the way of God's love, which never shrinks from giving temporary pain for the purpose of attaining permanent good. Is it love when a mother gives her child poison because it cries for it, or a ruler lets the murderer go free and be a menace to society, because in the tenderness of his heart he cannot brook the thought that the poor man should suffer capital punishment? In the good fight of faith, in which all Christians are required to engage, how often has it not occurred that Satan has induced people not to reject a heretic because that would hurt his feelings and conflict with Christian charity, though God, who is love, expressly commands us to do it! How many Christians of our day are shocked when they read: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring out this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 9. 11. To the natural man, within the purview of whose charity the saving of the soul, and especially the saving of the soul through the blood of Christ, does not

lie, this seems to conflict with the love which we owe to our fellow men, though it is precisely what our Lord has always taught. "I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments." 2 John 5. 6.

Christian love is an habitual state of the soul, which by the grace of God, through faith in Christ, has been brought into harmony with the will of our Heavenly Father, who is love. It does not consist of individual acts, which are called deeds of charity, as distinguished from other acts of the same person, which are not works of love, but manifestations of a different spirit. The image of God is renewed in the man who has put on Christ; and as God is love his renewal in righteousness and true holiness is the renewal by the gift of love which is the fulfilling of the law. This is the state of grace into which the Holy Spirit leads us through faith in Christ, in which the will of the believer is brought into harmony with that of God's love and is therefore directed by God's Word. Whatever is pleasing to God is, when they know their Father's will, pleasing to His children, though their flesh may lust against it. As long as one continues to be a believer he continues in a state of love, by which his faith works. His love does not consist in occasional acts of kindness and helpfulness which are manifestations of good will to his fellow man, but that kindly spirit itself, which is the source of these kindly acts. "Be kindly affectioned one to another in brotherly love;" then deeds of charity will follow that have something more than the mere semblance of Christian love. But to do this we must be born of God.

It will probably seem to some that this does not accord with the facts of Christian experience. Seemingly the difference between the unbeliever who performs deeds of charity by nature and the believer whose faith works by love, is at most one of degree rather than of kind; and the difference is often represented by men unfriendly to Christianity as favorable to nature rather than to grace. The

reason of this appearance, which sometimes misleads even Christians and menaces their spiritual life, is the continued existence of the flesh in them after they have received Christ by faith. It is expected that if love is the ruling principle in the believer's life, there could be no more manifestations of selfishness in his conduct, while experience shows that the believer and the unbeliever with benevolent impulses are apparently on the same level in this respect. That the world therefore misjudges the Christian is not surprising; and that unbelievers boast of their charity, and careless believers are led to doubt the superior power of grace or, when brought to sober reflection, to doubt their own state of grace, are not inexplicable phenomena. "I find then a law," says St. Paul, "that when I would do good evil is present with me." Rom. 1, 21. It is a law that we all find, and under which we all suffer. But it does not show that Christian love is only an occasional act of helpfulness like the impulse or policy of nature. It only shows that the governing principle of Christian love is obstructive in its workings by the sin remaining in the Christian's nature; and it does show the need of his earnest and perserving struggle against the flesh with its uncharitableness, lest that gain control and his spiritual life be crushed. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2, 11. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8, 13.

And the life which you will live as a Christian will be a life in God, who is love. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2, 20. That is a life of love, as faith worketh by love, and abounds in all manner of good works, which God hath before ordained that we should walk in them.

STUDIES IN GOSPEL HARMONY.**BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.****II. THE SYNOPTIC PROBLEM.**

The first three gospels, Matthew, Mark and Luke, on account of their common way of depicting the life and deeds of Christ, are now currently called the Synoptic Gospels, and the question as to their literary relation, the priority of the one or the other, the dependence or the independence of the one or the other is known as the Synoptic Problem. John is of a necessity excluded from a comparison with the other three in this regard, because of its uniqueness in matter and manner and its totally different way in which it reports on what Jesus said and did. This peculiarity of John is partly attributable to its special purpose of depicting Christ in his divine character and oneness with the Father, while the Synoptic present him rather from his human side and as he appeared to the eyes of man. Then again the Fourth gospel evidently had for its purpose to supplement the other three and was written at a time when the contents of the other three were the common property of the early Christians. As a result it, on the one hand, omits much material that seems essential to a story of Christ, such as his birth, the institution of the Lord's Supper, the sufferings in Gethsemane and other important data; and, on the other hand, it adds a wealth of new material not found in the Synoptics, particularly his discourse on his divine nature, his eternal pre-existence, his relation to the Father and a complete Christology, besides an abundance of details and particulars. This explains why there is so little material that John has in common with the other three gospels. A gospel harmony, such as the classic work of Robinson, that prints the parallel passages side by side, rarely has four columns; generally only three or even less. As a rule what is found in one or more of the Synoptic gospels is not found in John. Now and then, however, there is some matter common to the four records, as e. g.

Matth. 14, 14 sqq., Mark 6, 34 sqq., Luke 9, 11, sqq., and John 6, 5 sqq., or, again certain episodes in the story of the passion and the death of Christ, as, e. g. Matth. 26, 37 sqq., Mark 14, 53 sqq., Luke 22, 54 sqq., and John 18, 13 sqq. There are, naturally, sections in each gospel peculiar to itself, for which there are no parallels found in the others, but this is rather the exception than the rule as far as the Synoptics are concerned, while in the case of John it is the rule. Accordingly then the lack of material alone is common between all the four gospels and not only the peculiar way in which John describes the life of Christ, compels the exclusion of this gospel from the Synoptic problem, and confines this to Matthew, Mark and Luke.

Briefly stated the literary comparison of these three gospels is forced upon the mind of every thoughtful student of the Scriptures by the facts that, on the one hand, the agreements between these three gospels are in many cases so marked and indeed phenomenal, both in regard to the matter and in the manner of presenting this matter that these three books must inevitably have had some literary dependence or interdependence, the one or the other, or two of them, depending on a third, or the third on the two others, or they all must have been dependent on one common source; while, on the other hand, the differences are so marked and so characteristic that it is hard to conceive how they could, in these sections at least, have been drawn from a common source or from each other in one way or other. These agreements and these disagreements then have created the Synoptic problem, a matter that has vexed and perplexed New Testament specialists for a century and more and the fascination of which has enlisted the studies of leading scholars for decades, the veteran B. Weiss, e. g., of the University of Berlin, having devoted practically his whole life to this task. Naturally the problem itself, which stands at the head of New Testament literature as the Pentateuchal problem does at the head of the old, cannot have the importance for the New Testament that the latter has for the Old. The latter is fundamental, and the solution

that is accepted for the enigma presented by the Pentateuchal Sphinx practically determines the student's attitude toward all the questions of Old Testament theology prophecy, the revealed character of the contents of the O. T. books, the character of the historical development recorded in these writings, etc.; but the Synoptic problem is essentially only a literary question, although efforts have been put forth by the critics to give it an importance for the history of the Founder and the founding of Christianity. Practically, however, there is very little at stake for our conception of Christ and his work, whether we regard these gospels or parts of them as dependent or independent writings, or whether we accept the priority of the one or the other. It is, however, of the many literary problems presented by the ancient literatures, revealed and secular, one of the most fascinating and perplexing.

Naturally it will be impossible here to give a full list of the agreements and of the disagreements in the Synoptic accounts, for that could be the task only of a full harmony of the gospels; but some few of the data and facts that are significant in this connection can be given. Naturally not the agreement so much as the disagreements will be of interest to the student. Besides the former lies more on the surface and can be recognized better by the average reader than the latter and what these latter imply and teach. Perhaps as characteristic examples of these differences as can be found are to be seen in the institution of the Lord's Supper. It would seem that if any part or portion of the teachings of Jesus would have been handed down in the early Christian church in an absolutely fixed form, without any variableness or change, as the words of the last will and testament of the Founder of the church, it would have been the words with which the departing Lord instituted his memorial feast. And while it is true that there is perhaps a greater similarity in the forms as handed down by Luke and Paul on the one hand and by Matthew and Mark on the other, so that we often read of two types in which

tradition has cast the words, yet the disagreements is marked, as can be seen from the following parallels, viz.:

MATTH. 26,
26-29.

And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it;

For this is my blood of the New Testament, which I shed for many for the remission of sins,

MARK 14, 22-25.

And as they did eat, Jesus took bread, and brake it, and gave to them, and said, Take, eat: this is my body.

And he took the cup, and when he had given thanks he gave it to them: and they all drank of it.

And he said, This is my blood of the New Testament, which is shed for many.

LUKE 22, 19-20.

And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after the supper saying: This is the New Testament in my blood, which is shed for you.

1 COR. 11, 23-25.

The Lord Jesus Christ, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body: this do in remembrance of me.

And after the same manner also he took the cup, when he had supped, saying: This cup is the New Testament in my blood; this do ye, as oft as ye drink of it, in remembrance of me.

There is more than one remarkable feature in these four accounts, but probably the most noteworthy, as far as the differences are concerned, is that neither Matthew nor Mark, but only Luke and Paul, declare that this supper was instituted as a memorial feast and that those who celebrate it should do so in remembrance of him. In this connection it can at least be mentioned that among the newer critics there are not a few who declare that Matthew and Mark represent the older tradition of the Christian church, and as they both fail to mention anything about the Supper being a memorial feast, the claim is justified, say these people, that it was not at all the original purpose of Jesus to make the Lord's Supper a perpetual ordinance to be repeated by the church of future generations, but that originally it was purely a private arrangement between Jesus and his disciples. The memorial feature, it is claimed, was added by Paul, who in so many other respects modified the original Christianity of Jesus, introducing such features as the atonement theory and the like; and that Luke simply followed the tradition current in the Pauline circle to which he

belonged. For this claim there are no real reasons in the Scriptures.

Another feature is that these same two accounts, which contain this additional statement of being a memorial feast, on the other hand say nothing about the institution being for the forgiveness of sin — a matter in which they agree with Mark, so that Matthew alone speaks of sin and its pardon in this connection — but in defining the purpose of the supper confined themselves to the general and vague statement that it was founded “for you.”

Other disagreements of a minor character as, e. g. that both Luke and Paul make no mention of the fact that the Supper was instituted after the Lord and the disciples had partaken of the regular passover, until the second part of the Eucharist, when the cup is blessed; while Matthew and Mark both mention the fact of the eating before the first part of the Supper is mentioned; then that Matthew and Mark both mention that “all” were invited to drink, which is not expressed in the other two accounts; then that for the act of blessing Luke and Paul use one word, namely, *εὐχαριστέω*, while Matthew and Mark use *εὐλογέω*. These and other details go in groups of two and evidently show a similarity between Matthew and Mark on the one hand and Luke and Paul on the other; but again, each one of these reports contains peculiarities of its own, as, e. g. the words “for the forgiveness of sins” in Matthew, the condensed form and the “for many” found in Mark, the word “given,” in connection with the bread in Luke, the repetition of the words “this do” in Paul. Again certain peculiarities overlap. Attention has been called to the omission of all reference to the forgiveness of sins in Mark as well as in Luke and Paul; and it is Mark and Luke, and Matthew, but not Paul, that speaks of the “shedding” of the blood.

Not to be overlooked, however, or to be underestimated is the fact that in the chief matter of the Lord's Supper, that which is the heart and the kernel of the en-

tire ordinance, there is an absolute and perfect agreement between the four accounts. Each and every one says distinctly "This is my body"; one of them, Matthew, says: This is my blood of the New Testament; Mark more simply: This is my blood of the testament; while Luke and Paul both say: This cup is the New Testament in my blood. All four further agree in stating that the bread was used before the wine and that the ordinance was instituted as a blessing for its recipients. Although it is only Matthew who speaks of the forgiveness of sins, yet Mark says once that it is "for you," Luke says this twice, and Paul states it once, and these general statements in Mark, Luke and Paul, evidently mean the same thing that Paul means when he speaks specifically of the forgiveness of sins. The differences, however great have no doctrinal importance, except that they supplement and complement each other, but this nevertheless still leaves the literary enigma as one of the perplexities of the Synoptic problem. What in the literary origin of these differences of detail is so important a matter as the Lord's Supper? It is much easier to ask this question than to answer it.

An equally interesting though less important question is presented by a comparison of the words spoken by Christ upon the cross, which certainly, it would seem, would have impressed themselves upon the hearts and minds of the early Christians in such a manner that in substance and force they would have indelibly been poured into stereotyped forms; yet it is only Luke who reports the first of the seven words generally ascribed to Christ on the cross, viz., Father, forgive them, they know not what they do (Luke 23, 34). The second word, in which Jesus promises the repentant thief that he shall this day yet be in Paradise is found only in Luke 23, 43; The third word, addressed to Mary and John only in John 19. 26. The fourth word, My God, my God, why hast thou forsaken me, is reported by Matth. 27, 46 and Mark 15, 34, yet not in perfect agreement of words; The fifth word: I thirst is reported only by John

19, 28; the sixth, "It is finished," only by John 19, 30; while the last, "Father in thy hands I commend my Spirit" only in Luke 23, 46.

It is perhaps equally noteworthy that the brief inscription on the cross is not given by two evangelists in exactly the same words. Matthew says it read: This is Jesus, the King of the Jews; Mark gives merely The King of the Jews; Luke the same as Matthew, but in a different order and without the verb; while John has Jesus of Nazareth, the King of the Jews. Which is the absolutely correct form? Evidently the longest form, as given by John, for from this form we can readily explain the shorter forms found in the other gospels, while, if the word "Nazareth" had not been originally a part of the inscription, it is more than hard to see how John could have added a word, in itself of little importance in this connection.

Other differences between the synoptic gospels will readily occur to the reader. The differences between the genealogies of Jesus between Matthew and Luke were discussed in the April issue of this journal. Then Matthew and Luke but not John and Mark report the birth of Jesus or the circumstances surrounding His birth, the details of which are again more fully given by Luke than by Matthew, and it is Luke who alone reports an episode out of the youth of Jesus, namely His trip to Jerusalem when twelve years old. The temptation of Jesus, merely mentioned by Mark, is reported in detail by Matthew and Luke; yet what is the second temptation in Mark 4, is in Luke 4 the third; and what is the second in Luke is the third in Matthew. How did the gospel writers come to disregard the original order of events, and which of the two has the original order? Again Matthew reports in full Christ's sermon on the Mount, while Luke gives it only in brief extract. Matthew gives the Lord's Prayer in full, with all the seven petitions in Matt. 6. 9-12; while in Luke 11, 1 sqq. the Lord's Prayer, omits two of the petitions. The omission of the doxology is not a matter of importance, as the doxology of the Prayer was probably not an original part

of it. Further there are a group of narratives in which the gospel writers differ on the details, of number, viz.: Matt. 8, 28-34; Mark 5, 1-21; Luke 8, 26-40. Here throughout the story of Matthew we are distinctly told that there were two — and not one — demoniac, whom Jesus healed, while both in Mark and Luke it is only a single one throughout. In the case of the healing of the blind man or men in Jericho, by Jesus when on his way to Jerusalem for the last time, we find exactly the same condition of affairs in Matt. 22, 29, 34; Mark 10, 46-52; Luke 18, 35-43. Here again there are two mentioned by Matthew and only one by Luke and Mark. There is no doubt that these accounts perfectly agree, but for the student of the synoptic problem the question arises, How did the one evangelist, who in all other details agrees with the other two, get to differ from them in regard to the number of persons involved? Evidently the original form in both cases called for two and not for one; as the mention of one can be explained and understood if there were originally two demoniacs and two blind men, but the mention of two can not be explained if really there had been only one person in each case. But, for us here the question is a different one, when trying to determine the literary dependence of the three synoptic gospels. Here again, as well as in the scores of other instances, where a comparison of the facts provoke the question, it is easier to ask the question than to answer it.

And yet scholars have formulated such an answer, but this answer has at all times not been the same. The oldest is the hypothesis that thinks that one or the other gospel writer made use of the other, Augustine being one of the first to propose this solution thinking that Mark made use of Matthew and Luke of both Mark and Matthew. Others regarded Luke as the oldest gospel, and then made Mark an epitome of Luke. But this method has generally been dropped, as it does not explain the facts; no matter what the order or precedence may be; another theory called for a common source for all three gospels, and, rather remarkably, some found this common source in heretical gospels.

e. g. in the gospel to the Hebrews or in Marcions' gospel. A third idea came to draw the contents of the present gospels from the traditions of the church and thus to deny any real literary dependence. But all of these schemes in the end proved unsatisfactory.

At present the two source theory is prevalent in many writers, according to which the Hebrew original of Matthew and the gospel of Mark are the two joint sources for the bulk of our gospel records. This is largely based on the famous statement of the old church father Papias is quoted by Eusebius in his Church History, who states that Matthew wrote in the Hebrew dialect the "Logia" of Jesus and that each one interpreted these as best he could (Eusebius Ch. His. III., 39. 16). This is the oldest account we possess of any gospel writings, and the part only of Mark to Luke particularly is based chiefly on a close analysis of the statements of the two forms which it appears that Mark must have written before Luke. No one has done more exact work in this regard than Bernhard Weiss, of Berlin, who publishes his results in a number of works, cf. especially his commentaries on Matthew and Mark. He it is too, who has shown that whatever of certainty can be reached in this complicated problem is in favor of the historical character and reliability of the gospel records. In Meusels Kirchliches Handlexikon, the article Synoptische Evangelien, closes with these words:

The fact that the scientific investigation of the synoptic problem has worked its way through all negations to eminently positive results, confirming anew the facts handed down by the gospel concerning the facts of Christ's life, and confirming the Lutheran and Pauline conception of Christianity, is a matter of rejoicing and congratulation in a time like the present with its preponderatingly negative and destructive criticism. We have reasons to believe that the eventual outcome of this problem will be, the longer the more positive and decisive in the interests of Biblical tract. Cf. also Zahn Einteilung, Sec. 50.

A FUNERAL SERMON.*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, OHIO.

"Precious in the sight of the Lord is the death of his saints." Ps. 116, 15.

Sorrowing husband, children and friends: Again we are called upon to witness the sad dispensation of mortality. When temporal death comes physical life ceases; therein consists the dispensation. Death is a dispensation, but instead of dispensing among it dispenses between. It dispenses between time and eternity. It takes souls out of this world and puts them into a world without end. It separated, for a time, Sarah from Abraham, and he, in a Christian manner, performed the last sad rites by following her remains to the cave in the field of Machpelah. To-day it is Sarah also, and a devoted husband becomingly performing the same sad rites.

Since sin has come into the world, death is a common circumstance. It comes to all, and yet it seems to us a most unnatural thing. When we for years have had daily conversations with a beloved one, and almost in a moment her lips are forever sealed in death, as far as this world is concerned, it seems so unnatural. We can scarcely think it possible that that familiar voice should be heard no more. The sudden change makes our hearts sad and pensive. Indeed, we would have no comfort, if it were not for the precious promises of God's sure Word. They are our only comfort. Our text imparts this comfort very clearly. "Precious in the sight of the Lord is the death of his saints." We believe that we are gathered around the casket of a saint today. We have reasons to believe it. We believe it because our departed sister confessed Christ, her blessed Savior, and persevered in her faith to the end. We believe it because she made use of the means, the Word and sacraments, which are essential to preserve and strengthen that blessed faith. That is our sweet comfort. Of course

* Preached for a wife, mother and grandmother 68 years old.

it is a comfort and satisfaction to know also that our departed sister was a true and faithful wife and mother. That is a comfort, but it is not the greatest comfort. The greatest comfort consists in realizing that she was a devoted child of God. We believe this because we believe that she loved the Word of God. As long as she was able she was regular in attendance at divine services. She did not miss communion once in the 12 years of my pastorate in this congregation. This is said not to impress you that she thought she must merit salvation by so doing, but that she thought, and rightly too, that it was necessary in order to preserve her faith in Jesus Christ, who merited the forgiveness of sins and eternal salvation for her.

Let us therefore upon the basis of our text try to comfort ourselves in this hour of sadness by considering,

THE DEATH OF SAINTS IN THE SIGHT OF GOD.

- I. *Who are saints?* and
- II. *Why are they precious in His sight?*

The world has her so-called saints. But her saints are not God's saints. She has no higher aims than civilization. That is indeed commendable in itself, but it will never render one a saint in the sight of God. Commendable civilization however, is moulded under the influence of the Christian religion. What is the civilization in irreligious countries? Can it be called civilization at all? Are not such countries called barbarous and uncivilized countries? If men, who boast of the civilization of our country, despising the Christian religion, only knew it, or wanted to know it they would have to confess that religion has seasoned our civilization. Take the churches and the Christian religion out of our country and what would its civilization be? We would be a civilization of barbarity and castes. However high an ideal civilization may reach even under the influence of Christianity it cannot make saints in the sight of God. Its ideal of greatness is not developed from the right motive. If people who are not Christians

remain within the bounds of civilized laws, they do it either from the motive of fear or from the motive of self-praise. They do it either because they are afraid of punishment or because the laudations of their fellowmen tickle their vanity. Some are civil because they are afraid of losing prestige in business; and oh, how it puffs some to hear their neighbors say, They are fine men! They may even be considered saints in the eyes of the world, but that does not make them saints in the eyes of God. Virtue and veracity which are in themselves pleasing to God, will not render a man a saint if he has nothing more. Without the right motive they also are selfish. They constitute saints outside of the kingdom of Christ, and therefore they are saints simply in the estimation of this world. Self-honor, self-esteem and work-righteousness are the fruits of her saints. But these are not saints in the sight of God. The Christian is not satisfied simply with civilization for he has learned from his Bible that he needs more to be a saint precious in the sight of the Lord.

Neither is the natural man a saint. He cannot be because he has not the Spirit of God. Of himself he will never become a saint. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. Of himself he cannot receive the things of the Spirit of God because he has no power. When the natural, or unregenerated man dies his death is not precious in the sight of the Lord because he is lost. No comfort can be administered to the friends of a person who departs this life unregenerated.

Only they are truly saints whom God makes saints. They are not simply the holy apostles and martyrs, who humbly believed in Jesus Christ and manifested their faith by letting their light shine before the world, but all to whom God has been gracious, and who through sincere repentance have received forgiveness of sins.

It is God who makes us His saints. "For it is God which worketh in you both to will and to do of his good

pleasure." Philip. 2. 13. As long as the disciples relied upon their reason or strength they did not have that undaunted faith which afterward sustained them under every cross and persecution. Peter was very bold in affirming that he would never deny his Master, but when he was accosted by a weak maid he at once denied. He was relying upon his own strength which quickly failed. But after the day of Pentecost, when, having received the Holy Ghost, he looked entirely away from himself, and alone to God, he suffered stripes and imprisonment, and fearlessly faced the martyr's death. All the other disciples except John died the martyr's death. It was God who had given them such a strong faith in their Savior. It is God who gives us the same faith. He will give every one this faith who does not resist.

But God does not make us His saints without means. The means are the Word and Sacraments. He who does not despise these means will become God's saint. His Word does not only tell us who Jesus Christ our Savior is, but it works faith in our hearts which lays hold of Christ and saves.

Now, in order to give us the means of grace, God established His Church on earth, and to her He has intrusted these means. If we would be His saints we must be found in the Church. Indeed we cannot be saints and we cannot be saved outside of the Church. The ark is a type of the Church. All the souls outside of the ark were destroyed by the flood. Only eight were saved and they were in the ark. Hence only they will be saved who are in the church, for the Church has the Word which is the power of God unto salvation. This is our comfort today. As far as we can know our departed sister always adhered to her Church. She was in the church as Noah and his family were in the ark. She used the means of grace because God instituted them for the forgiveness of sins. Where there is forgiveness of sins there is life and salvation.

If people only do not reject the grace of God they will be saved. Not to reject, but to accept the grace of

God must be manifested in our conduct. We see this manifestation in true repentance, and a pious life. Where there is no repentance there can be no forgiveness of sins. No one can enter the Church militant, and much less the Church triumphant without repentance. Without it the Savior will not and cannot be accepted. If the Savior is not accepted there can be no salvation.

Repentance consists in contrition and faith. Contrition is deep sorrow for sin. As long as one does not acknowledge that he is a sinner he cannot become a saint; he does not see the necessity of the Savior, and outside of the Savior there is no saintship. Faith means to accept and adhere to Jesus Christ, the Savior from sin. When one is truly penitent on account of his sins and believes in Christ he is a saint. There are therefore, in a certain sense, saints in this world already. Every true believer in Jesus Christ is a saint. We believe that the departed was such a saint. Of course, in this world we are not perfect saints, because we have sin yet adhering to us. Our sinful flesh however, does not prevent us from possessing the perfect righteousness of Christ by faith, if we, by the grace of God, subdue the flesh, and that is what makes us saints. Perfect saints we will be when we lay off this body of clay; when we have entered into eternal rest. That is our comfort today. We believe that she who has given occasion for this assembly, has entered into that rest. We mourn therefore, not as those who have no hope.

II. *Why are the saints precious in the sight of God?*

Because Jesus Christ, the Son of God, has redeemed them. This is what the sure Word of God teaches us; hence we cannot be deceived. "We have also a more *sure* word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1, 19. This *sure* word of prophecy teaches us that Christ redeemed us. This sure comfort was given the people in the Old Testament already. Job said: "For I know that my

redeemer liveth." Job 19, 25. That Redeemer accomplished the whole work of redemption. He did this when He was crucified for our sins. Of this great work, upon which rests our whole comfort, the Old Testament informs us. Isaiah tells us: "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53, 3-5. Here the prophet gives a clear description of the Savior's sufferings for our sins. In the New Testament we are told all about His sufferings and death for the sins of the world. That is how He accomplished the work of redemption. Now when we base the hope of our salvation upon Christ's work, we are His saints. We are therefore not tossed about as those who base the hope of their salvation upon their own works, or upon their moral life and their civilization. They can never be certain; for the Word of God gives them no assurance that their works will save them. The Word teaches the opposite. The example of the Pharisee, who went up into the temple to pray teaches us clearly that we are not justified by our works. Paul says: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3, 20. Again, he says: "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28. Our only comfort in the hour of death is to trust in the merits of Christ alone. Such are the saints whose death is precious in the sight of the Lord. But there is something necessary before we can trust in the merits of Christ. In our natural condition we cannot do it. We must be brought into possession of the redemption Christ has wrought out for us, and this is done through faith. It is the God-given hand which lays hold of the Savior and

His merits. Without faith it is impossible to be God's saints. True saving faith however, demands that we know Christ, that we acknowledge Him to be the true Son of God and the Savior of the world, and that we confide in Him as our Savior. Therein consists true, genuine, saving faith. What we dare not forget, if we would be saints, is that this faith comes from God. It is a divine work in our hearts. "For it is God which worketh in you both to will and to do of his good pleasure." Philip. 2, 13. In the definition of the third article we confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." We believe and teach therefore, in accordance with holy Scripture, that saving faith is purely a work of the Holy Spirit. He who does not believe this, has not the right kind of faith, and is not an unreserved saint. He is not willing to give all the glory to God that he has become a believer. He does not confide entirely in the work of the Holy Spirit, and in the merits of Jesus Christ. He is placing an obstacle in the way of coming into possession of redemption.

But finally if we would be God's saints whose death is precious in His sight, we must preserve in that saving faith to the end. This we cannot do of ourselves. The God of our salvation, who wrought faith in our hearts, preserves us in that faith to the end. He is not like a mechanic who constructs a building and then leaves it for the weather to beat upon, and eventually to crumble to pieces; but He guards and protects His saints that no danger can destroy their faith and bring them to ruin. This our merciful God will do for us if we only do not resist the power of the Holy Spirit. This is what He did for our departed sister, and this is our comfort and your comfort, sorrowing family.

Both the working of faith and its preservation are accomplished through the means of grace, the Word and sacraments. Where these are not used we have no assurance

that faith will be either wrought or preserved. Here we again have comfort, for we have one before us who used the Word and sacrament of the Altar, by the grace of God, to the end. In her infancy she was baptized, and thus engrafted into Christ her Savior, at the proper age she was instructed in the religion of her Redeemer, received into the Christian Church, and during her long life she strengthened her faith with the means God instituted for that purpose. Is that not a sweet comfort? Is there any reason at all why we should doubt that she is a saint whose death is precious in the sight of her God? Did not God do everything to make her a saint? Did not Christ die for her, and did not the Holy Spirit regenerate and sanctify her? What more is required to make one saint? We believe therefore that the words of our text are applicable to her: "Precious in the sight of the Lord is the death of his saints." Amen.

THE APOCALYPTIC EPISTLE TO EPHESUS.

BY REV. C. B. GOHDES, A. M., BALTIMORE, MD.

Rev. II, 1-8.

To hear a message from the hereafter is a natural desire of the human heart. Spiritism is the cult which exploits it to the undoing of its devotee. Like moths flying around the candle, the disciples of spiritism approach the mystery in ever narrowing circles, till, their soul's wings singed and shriveled, they fall into its heart of fire. Here is an authentic message from eternity. Its author says of himself: "I am the first and the last, and the Living one; and I was dead and behold, I am alive for evermore, and I have the keys of death and of Hades." Also the message of this author has a heart of fire, but while it may mean destruction, it means divine energy and the glow of heavenly comfort for him who interprets it in truth and incarnates it in obedience.

Leaving the philological skeleton as far as possible in

the background, we endeavor to visualize the three most important features of this message from another world:

- I. *Its Authorship;*
- II. *Its Recipient;*
- III. *Its Scope.*

I.

The author of this, as of the other six apocalyptic epistles, is Jesus. While it is not permissible to assume a uniformity of method for the production of all the sacred writings on the ground that the part played by John in these apocalyptic letters is that of a mere amanuensis, the latter fact is not even an exegetical deduction—it is a statement of revelation. Luke's declaration in the introduction of his Gospel that his description of the life of the Master is the fruit of painstaking research, negatives the mechanical theory of inspiration, whose principal virtue is the apparent riddance of an ultimate problem it affords. In these apocalyptic epistles, however, the human element is reduced to a minimum. "To the angel of the church in Ephesus *write!*" For once there is dictation pure and simple.

These epistles shed a bright light upon the fact of inspiration and afford not a little suggestion as to its method. Whereas John is the writer of those epistles, the tone, the tenor, the majesty and imperial authority of the language is such that a constructive Higher Criticism would assign the authorship to Jesus, even had he failed to lay categorical claim to them. When the modern spiritist alleges posthumous utterances of some master mind, the essayed demonstration furnishes food for mirth to the thoughtful; for the limited mentality of the medium is too plainly in evidence in the communication from the silent lip she purports to voice. In the apocalyptic letters the language is Christ's, and its import far transcends even John's apostolic authority. Words which swept souls heavenward when Jesus spoke them in the state of humiliation, now echo from the eternal shore. "But I have this against thee," he writes to

His messenger at Ephesus, "that thou didst leave thy first love." v. 4. Does this not remind us of the prophetic warning in Matt. 24, 12: "Because iniquity shall be multiplied, the love of the many shall wax cold?" The rebuke found in the words: "Remember therefore whence thou art fallen . . . , or else I will come to thee, and move thy lampstand out of its place, except thou repent," who could fail to recognize it as a correspondence with Matt. 5, 14: "Ye are the light of the world. A city set on a hill can not be hid!" The most casual hearer will recognize the voice that calls to steadfastness: "To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God," v. 7. It is the voice which, breaking, called to the dying malefactor: "Verily, today thou shalt be with me in paradise."

Other echoes of former discourses abound in these apocalyptic epistles. The solemn peroration: "He that hath an ear, etc.," is an almost verbatim repetition of those thunder-like perorations with which Christ would end his most moving discourse, if a superlative is allowed where the commonplace is excluded.

But — and this is the remarkable feature of this identity of phrase — such expressions were *never* recorded by John, but always by the synoptists. The lesson? There is an inspiration, though its methods are as far from mechanical as are the products of nature in their variety and spontaneity from those of a factory. Words and phrases which it was either beyond the scope of John's Gospel to record, or which had failed to impress themselves upon his memory, abound in the epistles of his Apocalypse in obedience to *direct* dictation. The ultimate authorship of John's apocalypse is the same as that of the writings of the Synoptists: the Holy Spirit.

The appellation Jesus assumes for Himself agrees with His abode in glory whence He speaks. "These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden lampstands," v. 1. The stars, according to 1, 20, are the "angels" of the seven

churches; the lampstands the churches themselves. Christ is the light of the world. All light which is not the reflection of His light is the phosphorescent, fading gleam of man's fancy. His messengers have no right to teach self-devised schemes and thoughts. As the star is devoid of its own light, satisfied to reflect only that of the sun, so Christ's messenger, led by the spirit, does not usurp a higher function than that of the Holy Spirit—to *receive of Christ's* and show it unto man.

As stars God's messengers are in Jesus' hand. He will hurl them away when they cease to send forth the light of His truth. He holds them responsible for the conduct of their office; He has set them to watch over souls as them that must give account. Heb. 13, 17.

A comfort and a warning is the activity Jesus predicates of Himself when He presents Himself as walking in the midst of the seven golden lampstands—the churches. The lampstand holds the light, flashing it forth into the darkness. The congregation flashes the light mediated through Christ's messenger into the dark world-heart. Doing this she is assured of Jesus' presence. But if the lampstand ceases to be a bearer of the divine light, Jesus withdraws. How perpetually timely, how ever apt the warning to the churches and shepherds of Christendom: "Whosoever hath an ear, let him hear what the Spirit saith to the churches!" Not human stir, but *the radiation of truth in the message of the herald and the life of her people* marks the church to which Jesus has pledged His presence.

II.

Who is addressed in this letter of Christ? The "angelos" of the Ephesian church. It appears that the disconcerting imagery in other parts of the Book of Revelation is expected in these letters of Christ's likewise; for the poor "angelos" to whom the apocalyptic letters are addressed has been subjected to the whole gamut of exegetical indignities from the denial of personal existence to all but apotheosis as a veritable angel.

The "angelos" has been taken to be a mere personification of the congregation. This would indeed be a perfectly legitimate literary trope. The classicist may address Athens or Attica as "Cecrops;" the poet may speak of this country as Columbia; but imagine Christ, whose parables and comparisons are invariably of overpowering aptness and directness, condescending to such puzzling metonymy! Moreover, the previous chapter forbids such subjective treatment of the text. Here Christ Himself furnishes aid to the exegete by insisting on the "angelos" and the church as separate entities. In verse 20 we read: "The seven stars are the angels of the seven churches; and the seven lampstands are seven churches." With Christ thus distinguishing between the "angelos and the church," it would be just as plausible to refuse to the church recognition as a distinct entity as to the angelos.

But the height of exegetical absurdity is reached when the exegete makes the "angelos" of the apocalyptic churches a celestial being, on the ground that "angelos" signifies *angel* elsewhere in the Bible. This is true, but elsewhere such exegesis is confirmed by the things predicated of the angel, while the things predicated of the "angelos" of the apocalyptic letters render his identification with one of the host about the throne of God an absurdity.

Imagine Christ dictating to a man on earth a letter to an angel in heaven! Moreover, the warnings addressed to the several "angeloi" of the apocalyptic epistles do not apply to spirit beings which have been confirmed in moral perfection, but only to men. In the letter to Ephesus the angelos is accused of a lack of love. In that to Smyrna he is admonished to be faithful unto *death* as condition to obtain the *crown of life*. In the letter to Pergamum he is accused of having given latitude to the pernicious heresies of the Nicolaitans and the Balaamites, thus permitting spiritual and bodily fornication. This "angel" is called upon to repent. The "angel" of the church of Sardis is accused of being dead within; he is called to repentance, and threatened with speedy judgment in case of continued perverse-

ness. The angel of the Laodicean church is charged with complete spiritual poverty linked to overweening pride and self-complacency. To be spewed out of God's mouth is the destiny which his condition is announced as inviting.

The way Christ handles the "angeloi" of the churches of Asia is proof positive that He does not agree with some of His exegetes. What objection should God's Word and the Greek language raise to the common sense explanation that the "angelos" is Christ's *messenger* to His church, or its bishop, or pastor? While in the Hellenistic dialect "angelos" is the equivalent of "angel," there is no reason to think that this word has lost its primary meaning, as old as Homer and Herodotus, viz., envoy, or messenger. This is its repeated meaning in Scripture. Christ calls His messenger *a star* in chapter 1. How true to prophetic nomenclature, in view of Daniel's phraseology (12, 3): "They that turn many to righteousness shall shine as *stars* forever and ever!" Malachi employs the Hebrew equivalent for "angel" when he says (2, 7) "The priest's lips should keep knowledge, and they should keep the law at his mouth; for he is the *messenger* of Jehovah of hosts." In Haggai 1, 13, this prophet is likewise called Jehovah's messenger. But the best authority for our interpretation of "angelos" as messenger is Christ. He quotes Malachi's prophecy concerning his precursor, as follows: "Behold, I send my *messenger* before thy face, who shall prepare thy way before thee." The expression in the original for messenger is "angelos." The same quotation, applying to John Baptist the term "angelos," is found in the other two synoptists. From the responsibility of the "angeloi" of the apocalyptic churches for their respective congregations, and especially from the terming of John Baptist as His "angelos" by Christ it is clear that the "angelos" in the apocalyptic letters is the same person as that mentioned in Heb. 13, 12: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account." The things predicated of the "angelos" in the apocalyptic letters would warrant the transla-

tion "messenger" by the Revisers in the apocalyptic letters no less than in Christ's quotation from Malachi.

However, if the spiritual ruler of the Ephesian congregation is *expressed* as the recipient of the letter, many more are *implied*. "He that hath an ear, let him hear what the Spirit saith unto the churches." Christ has in view the path of development His Church takes through the circling ages. Often it dips through dusk into the dark, and again it lifts through the dawn into the light. The only caution for His disciples against the path that dips, the only help for the path that rises, is found in the remedy given in His letter. The churches need it, not only those in Asia, but those of Christendom, irrespective of time and zone. The message was intended for the *messenger* of Jesus' church, hence *the latter* was implied in the message. Nor is there a messenger and a church anywhere who will, upon conscientious self-examination, fail to find themselves a counterpart to one or the other of the messengers and churches in Asia. By implication, the shepherds and churches of Christendom are addressed by Jesus.

III.

The fact that the apocalyptic letter of Christ is a revelation supplementary to the oral teaching which John, in common with the other disciples, had received from him, leads us to expect, if not an additional doctrine, a sharp emphasizing of a truth in danger of being overlooked. We find *the crux* of the epistle to the Ephesian messenger in a twofold emphasis: viz., the solidarity of spiritual and moral condition on the part of messenger and church, and the culture of love as condition of a *healthy* faith with permanence of fruitage and divine blessing.

The messenger to the Church at Ephesus receives unstinted praise for his faith. Its genuineness is attested by his works (*ἔργα*). The testimony of the truth is there; charitable activity among the needy is there; conduct is there which adds the noble form of dignity to the redemptive functions of the angelic office. Such faithful activity

deepens into *toil* prolific of weariness and exhaustion (*κόπος*). Ephesus was a city where heathen faith had covered moral hideousness in its ghastliest aspect with garments of aesthetic beauty. The famous temple of Diana, of wondrous beauty as an object of art, brought wealth to Ephesus and fame—and worshipers galore who were revelers at the shrine of lust. That meant paganism in disdainful resistance to the truth and righteousness of the Gospel, and Christians— young converts—in constant danger of apostasy. Steadfastness (*ὑπομονή*) characterizes the Ephesian messenger. Relentless he prosecutes his task, patient he bears with the frailties of his spiritual children. Such patience on the part of the bishop of the Ephesian Church is not a mere congenital quality of character; it was exercised for the sake of the name of Jesus. The bond of personal union was there.

And a holy hate was there, characteristic of the true representative of Christ. Those false claimants of apostolic authority foretold by Paul (Acts 20, 29) had come. The Ephesian messenger tested them, not after the manner of modern churchmen, by ceremonial standards, but by their message. It was false—and their influence was nipped in the bud. A dangerous sect also gained access to the church: the Nicolaitans. Too little is known of this sect and likewise of the Balaamites, to speak with any degree of definiteness concerning their origin and principles. Irenaeus states that this sect *claimed* Nicolas of Antioch as its *founder*. Clement, quoted by Eusebius, exonerates this fellow-deacon of Stephen's in the mother church from the crime of apostasy and lapse into carnal practice, with the plea that his words: "One ought to abuse the flesh," had not been considered in the light of their motive but had been perverted into a sanction of antinomian, grossly carnal, practices which levelled professed Christians down to the ethical standard of the heathen. Against these also the messenger of Christ stood firm.

Here was faith with a choice cluster of fruit—perfect in its historic and doctrinal postulates, strong in activity

and endurance, tender in its patience. It was saving, so far as its possessor was concerned; it was redemptive for those upon whom it operated with tools none other than unalloyed revealed truth. It possessed all features of a force going down the centuries with the steady enlargement of the avalanche—*barring the most essential and obvious*. Love had begun, just *begun*—but it had begun to *die*. Permanency of ethical and moral possession spells growth; and here, at the very heart of Christian life, and sheltered from observation by a very riot of virtues active and passive, there is *declension*. “I have against thee that thou didst leave thy *first* love.” The failing of the Church in its march through history lies here disclosed. Her every defect, her every weakness arises from an emphasis upon a pure faith at the expense of love, or an emphasis upon love at the expense of faith. But true Christianity is a life which draws from Christ in faith every blessing and power of knowledge, feeling and will; and by love to Christ (which also includes His redeemed), it keeps the channel connecting the disciple’s heart with the Master’s ever open. Faith is that trust in the Promise which receives grace and righteousness; which is meek to accept what God has declared, in spite of reason and worldly philosophy; which dares to face overwhelming force in calm confidence that in the end truth camps on the field of battle and becomes the valkyr to carry homeward and to garland its victor-slain.

But naked truth, though blood-filled, has never been intended as the force to conquer the world for Christ—it must be proclaimed *to the glory of God*; which is another expression for love. A faith, which does not register in all its activities the pulsations of love, degenerates to fanaticism, and no fidelity to its historic postulates can invalidate the solemn charge. Love is the union between the Lord and the disciple; all else is only a means the existence of which in apparently unabridged integrity can not atone for failure to use it for their intended purpose.

Nor is the fault less serious if love is emphasized at the expense of faith. If faith which does not fruit in love

runs to fanaticism, love which minimizes faith is a noble sentiment running amuck, unobservant of the paralysis of the artery of faith which alone conveys a continued supply of its strength from the heart of Christ. While a faith which runs to hardness and severity will eventuate in orthodoxism (which is a heresy ignoring the ethical values of doctrine), a love which belittles soundness of faith will eventuate in rationalism, which rejects the Gospel and ultimately questions the very sanction of the Ten Commandments. How warm and winning was the grasp of the noble, virgin-souled Zinzendorf upon his age! How evanescent was its hold because of the emphasis he laid upon love *at the expense of faith!* And if Luther bids fair to retain his hold upon the world's thought and life for all time, it is because Paul-like he did not consider doctrine apart from its ethical value, that is, because the faith cultivated and expounded by him is the bridge which gives the lover access to the Beloved.

It might seem that there is only occasion for praise when there is zeal and far-reaching activity based on prudent calculation. This is the very mistake which to correct Christ dictated His letter. The analogy between the relation of Christ to the believer and that of husband and wife is germane because Scriptural. What loving wife is satisfied when the husband ceases from wooing after the couple has set out upon its joint tramp through the years, but points to his work for his wife, the comforts he provides, the substance he pours in her lap as compensation for the loss of first love's glow? The most loyal support will be considered poor compensation for the loss of love's ardor. Christ's attitude is precisely the same. His redemption was not a mere matter-of-fact achievement. It was love in action, pursuing the long, bleak road of shame and suffering, and all for the privilege of clasping the redeemed soul at its farther end for investiture with bridal virtue and unceasing lavishment with love's wealth. Christ need only be understood, and a faith, however logical in its deductions, however, successful in its system of doctrine and

eleemosynary activity, stands revealed as nascent treason,—if it tends to become love's tomb instead of its throne.

But the Master desires to teach the churches of Christendom even more than this all-important truth that a faith of permanent power is that which *not only roots in truth, but also fruits in love*. *The spiritual and moral solidarity on the part of shepherd and flock* is here emphatically taught. "Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy lampstand out of its place, except thou repent." As the Judge will not punish the flock for the sin of the shepherd, the necessary implication is that the character of the shepherd will eventually so impress itself upon the flock that solidarity of condition finds its corollary in a solidarity of judgment.

Oh, that the churches of Christendom had heeded the warning to the Ephesian messenger! Invariably woe has come upon the Church when the spiritual ruler's lip taught a message mixed with error, or deprived it of swing and momentum by barring its way to the affections. Oh, how positive the implied promise that *truth love-winged* is the unfailing remedy for whatever ill festers at the heart of the Church and numbs her activities. If the corruption and unfaithfulness of the Church has generally found its source in the yielding of the ministry to error or coldness, conversely, the cure of the Church must begin with the herald, in that his message is informed by truth and propelled by love. The Church of the Reformation is the Church of Ephesus perpetuated. We have the truth, and we battle for it, and not a few would die for it. But the Church is far from realizing her possibilities. Few of her sons consecrate themselves to the most blessed of callings, the ministry. From the treasure of many of her people only dribblets are devoted to redemptive ends. She avoids the world's vices, but toys and coquets with the world's pleasures.

The remedy? Let all her heralds heed the warning to the messenger of Ephesus! There will result a better real-

ization of the possibilities of private prayer and intercession. The intangible but quickening element of love will grace the humblest as well as the highest ministration. The Church will catch the glow from herald heart, and presently a Church in action will scatter Redemption blessings from polar ice to equatorial fires.—

“Wild, wild wind, wilt thou never cease thy sighing?

Dark, dark night, wilt thou never wear away?

Cold, cold church, in thy death sleep lying,

Thy Lent is past, thy Passion here, but not thine Easterday.

Peace, faint heart, though the night be dark and sighing;

Rest, fair corpse, where thy Lord himself has lain.

Weep, dear Lord, where thy bride is lying;

Thy tears shall wake her frozen limbs to life and health again.”

NOTES AND NEWS.

BY G. H. S.

THE RISE AND FALL OF SCHOOLS OF THEOLOGY IN GERMANY.

The *Kirchenzeitung* of Leipzig, in commenting on the death of Professor J. Gottschick, of the University of Tübingen, enlarges upon the fact that with this savant the last full fledged Ritschlian theologian has disappeared from the academic circles of the Fatherland, and that this “school” of systematic theology, whose protagonists less than two decades ago had undertaken the conquest of every dogmatical chair in the Protestant theological faculties of Germany, had signally failed in its ambitious scheme and, by an almost infallible law in the history of theological thought, the workings of which can be observed with almost clock-like regularity in the ups and downs of German theology, was now being compelled to make way for a new school, with new ideas and ideals. It is indeed true that the Ritschlian school is not yet dead; but the leading representatives of the Goettingen master, “the last of the churchfather,” such as Professors Kaftan and Harnack, of Berlin, Profes-

sor Heermann, of Marburg, have long since ceased to be true to his traditions and are more positive in their teachings than Ritschl ever was. The most recent researches of Harnack, notably his "Lukas der Arzt," as well as his supplementary investigations on the problem of the Acts published in the Translations of the Berlin Academy of Science, in which the historical character, as also the unity and the authenticity of the Third Gospel and of the Acts on the whole are favorably defended, are indicative of the more traditional methods and manners that characterize the "right" wing of the Ritschl school. That, however, the Ritschlian contention for the exclusion of all metaphysics from theology, and, on the basis of the Kantian philosophy that in theology we can have no "Seins-urteile," but only "Werturteile," i. e., cannot judge of the objective reality of the supernatural truths expressed in the fundamental teachings of evangelical Christianity, but only of their practical value for Christian life, has anything but disappeared from the theological horizon, has become, sad to say, evident in a rather surprising manner in the theological discussion of its opponents, the conservatives and confessionals. A most interesting phenomenon in the theological discussion of Germany at present is the call for a "new theology of the old faith," by conservative theology itself. Superintendent Th. Kaftan, of Kiel, who together with Professor R. Seeberg, of Berlin, heads this movement, his work, entitled "*Neue Theologie des Alten Glaubens*" being the most discussed book of recent years in German theological circles, has largely adopted Ritschlian principles, especially in his protest against the "orthodox rationalism," of conservative theology, which insists upon adjusting all Scriptural doctrines according to logical schemes; and he maintains that Biblical teachings should be accepted at their face value and the distinction between religion and theology should be sharply drawn. But in spite of all these facts, the school of Ritschl is practically a thing of the past.

The same fate is being prepared for the Wellhausen school of Old Testament criticism. Seemingly entrenched

in the academic and theological world, not only in Germany but in radical church circles everywhere, as no other school of theology ever had been, its foundations are being thoroughly undermined by recent researches. The cardinal thought of the Wellhausen reconstruction scheme, namely that of a natural development of the religion and worship of Israel, from the elementary beginnings of animism, through the stages of a religion of nomadic tribes, followed by the agricultural stages, and culminating in the prophetic phase and latest in the monotheism of legalism, is now vigorously declared to be in direct conflict with the facts as these are brought to light by archaeological research and the comparison with the religious ideas of the people surrounding Israel, with whom the chosen people with ethnologically kith and kin, and in common with whom they held a whole mass of religious beliefs, rites and tenets. Chiefly through the archaeological school headed by Professor Winkler, of Berlin, but ably seconded by others such as Dr. Jeremias, of Leipzig, the claims of "Panorientalism" are urged, sometimes though more derisively called "Babylonianism." It is now claimed that the religious history of Israel, instead of being the absolute beginning of something entirely new, really represents only one stage or step in the religious history of Western Asia in general. The oldest and chief factor in the development of this was Babylonia, this influence antedating the beginning of Israel's national and religious history by centuries. An investigation of this state of affairs has convinced such pronounced adherents of Wellhausenism as Dr. Baentsch, of Jena, that an ideal monotheism existed almost from the beginning, not only in Israel, but also in surrounding peoples, and that accordingly the cardinal principle of the current criticism, namely that of a natural development in the religion of the Old Testament, is totally incorrect. • Baentsch's recent work on Monotheism in Israel and the Orient in general is expressly by its subtitle declared to be an attack on the central position of what is generally termed "Higher Crit-

icism;" and that this attack is not symbolical or beating the air, is apparent from the concessions made by such men as Professor Nowack, of Strassburg, who together with other advocates admits that a revision of the current criticism is necessary, in view of stubborn facts. It is not necessary to be a prophet or a prophet's son to predict that the Wellhausen school too has seen its best days, and as a distinct and most potent factor in the theological thought of Germany and of the Protestant world, will in the near future disappear.

These facts naturally call for an explanation of the singular phenomenon that the different schools of theology, each representing itself to be the preacher of "sure results," of scientific research, nevertheless within a generation or two at most, must give way to another school making the same claims and destined for the same fate. A close study of the ups and downs of these schools in German theological thought leave no doubt as to the philosophy of the case. The German conception of theology is an ideal one, namely the absolute search for truth, perfectly independent of any traditionalism or school, and without any regard to the practical consequences. German theology does not claim to serve the church and her views, but to unearth the truth irrespective of the church's creed or need. To do this theology in Germany claims to be absolutely without prejudgments or prejudices (*absolute Voraussetzungslosigkeit*); it has no "standpoint," or claims to have none, from which to start, and accordingly presupposes nothing. If this ideal were psychologically a possible one and if the protagonists of the schools lived up to this ideal, then absolute truth would or could be the result. But the history of these schools of theology, as also of other schools elsewhere, such as the Deists in England, shows that this never has been and never will be the case. The fact of the matter is, that each and every one of these schools is at bottom dogmatical, and starts out from certain philosophical premises and adjusts the facts of the Scriptures to these. Occasionally the advocates of these advanced schools openly

confess this, that, e. g., Kühnen, one of the most consistent representatives of the Wellhausen class, in his leading work, bluntly stated as his "Standpoint," that the religion of the Old Testament was one of the greatest religions of the world, nothing less, *but also nothing* more! This at once places the religion of the Scriptures on a basis with the ethnic religions, denies to it its unique character, insists from the outset that its divine character and source is practically *nil*, and in fact is an open *petitio principii* of the whole naturalistic ideal which underlies the Wellhausen scheme. Men equally scientific with the leader of this school, especially the late Professor Dillmann, of Berlin, never tired of declaring that the current criticism was really a philosophy and not a theology at all. In the case of other schools the same facts are readily observed. The Ritschl school is and was an adaptation of the Kantian philosophy of knowledge, its denial of an ability to know the "*Ding an sich*," to systematic theology, leading to a denial of the rights of Metaphysics in theological thought in general. The same is true of the famous Baur, or Tübingen school, of half a century ago, which in its day and date tyrannized theological research as much as the Wellhausen school has been doing in our generation, and which was all along as "sure" of its results as the latter had been in recent decades, but which have not a single representative left in any chair of theology in the Universities of the Fatherland. It simply adopted the tenets of the Hegelian philosophy to the facts of New Testament history, and upon this Procrustean bed fastened down the data of the gospel and of the epistles. All of these with one accord had as their bases a subjective philosophical scheme, and in reality was and is dogmatical in character, as the confessional school admits that it is, when it acknowledged that as its "standpoint," it assumes, by a process of knowledge independent of historical or literary or logical argument, that the Scriptures are the Word of God and that their contents are a revelation and not the natural outgrowth of religious minds.

It of course, cannot be denied that each and every one of these advanced schools contains in its fundamental propositions a grain of truth, the exaggeration and abuse of which constitutes its stock in trade, and further that each of these schools has contributed some permanent result to theological lore. The Wellhausen school has for the first time persistently applied to the exposition of the Scriptures, the principle of historical interpretation, a principle of hermeneutics which will never be eliminated from the Church's use of the Scriptures. Again the Baur school has given the church a picture of the different trends and tendencies in the Apostolic Church, which the old Orthodox Church interpretation from its standpoint never did develop. The schools, however erratic and erroneous they may be, have not lived entirely in vain, even if we were to take into consideration only the indirect result of having compelled the savants of the Church to apply all their scholarship to an investigation of the foundations of their faith. The New Testament would not be so firmly entrenched as it is in such magnificent works as "Zahn's Einleitung in the New Testament," had not the Tübingen critics made it a matter of life and death for the church to study the New Testament books as had never been done before. These schools have all had their mission in the development of theological thought, and have been anything but an un-mixed evil.

Another singular phenomenon is that the destruction of these schools always comes from within and not from without. Usually the advocates of a school divide into two wings, a "right," or conservative branch, and a "left," or a radical branch. When the latter has developed the principles of the school to a perfectly neological extreme, then the adherents of the right generally turn to the old paths again to a greater or less extent. Ritschl himself was the first to undermine the old Tübingen scheme and the chief antagonists of the Wellhausen school come from the ranks of this class itself. In the same way the old *Rationalismus Vulgaris* of a century ago was overthrown largely through

Schleiermacher's influence, and the pretistic movement in earlier decades came out from the old Orthodox Church itself. As a rule these schools disappear by process of disintegration and not under the blows of the conservative opponent, whose work it seems must be confined to a strengthening of his own defense, to a defensive and not to an offensive warfare. Nor is this unnatural or a hard problem of philosophy to explain. Conservative and advanced theologies really differ on the "standpoint," and this being something assumed and not demonstrable at best to others, is also incapable of being overthrown. Only when absolute facts come into play with which the teachings and tenets of a school is in conflict, then the underlying "standpoint" is shown to be wrong and readily yields. What is now undermining the Wellhausen scheme are the solid facts unearthed by archaeology and the investigation of the literature of Babylonia and other Oriental peoples. In the face of facts hypotheses and theories cannot stand. Nor does the German theologian consider it such a difficult matter to change his adherents to a particular school of theology. In his mind the teachings of a school are not a finality, but only one step toward the discovery of the truth which all science is searching for. When one school has developed its kernel of truth, through ways that may be devious and complex, he is willing to advocate the claims of another school, which may promise to unfold another factor in religious or Biblical truths. Theological schools will continue in the future to flourish and be potent forces in theological research and then to disappear. The only school that has remained and will remain permanently is that which humbly submits to the Scriptures.

PROTESTANT COMMENT ON THE IDEALS OF REFORM CATHOLICISM.

The movement for reform within the Roman Catholic Church,—entirely distinctive from the "Away from Rome" Movement in Austria—has recently given expression to its ideals in a number of new publications. One of

these is discussed by Pastor R. Guerrier, in the *Alte Glaube*, (Leipzig No. 6). From Pastor Guerrier's article, which is naturally written from a Protestant standpoint, we quote as follows:

"Reform Catholicism fails of its purpose because it does not strike at the root of matters. Its proposals all deal only with the periphery and it does not see that the heart is sick. It still stands with both feet on the foundation of the church and wants to be Roman Catholic and not in any way oppose the doctrines and the dogmas of the church.

"Several recent publications by the protagonists of this school show this to be the case. Dr. J. Müller, the intellectual leader of the movement and the editor of its organ, *The Renaissance*, of Munich, has recently published his autobiography, entitled 'The Life of a Priest in Our Days.' The work is particularly interesting in showing what hindrances are put by the officials of the church, in the way of an independent thinker in the ranks of the Roman Catholic clergy.

"An even more interesting piece of literature from this school is the *Nostra Maxima Culpa* [Our Greatest Fault], with the significant subtitle *Die bedrängte Lage der Katholischen Kirche, deren Ursachen und Vorschläge zur Besserung*," (The oppressed condition of the Catholic church, its Causes and Proposals for Reform), the author being A. Vogrinc, a priest. In many respects this is a remarkable work. Its tone reminds the reader of the great Reform councils in the church during the century preceding the Reformation, and it scarcely seems possible that these proposals are written in our days. We seem to hear the voice of Wiclif, in the protest of the author against mixing religion with politics. Then again the author seems a second Gerson in his demand for a diligent reading of the Scriptures. The demands for a removal of celibacy are substantially the same as those made at the councils of Constance and Basel. The magnificent display of the higher clergy, extreme adoration of the saints and of the relics, are all

here criticized as they were at the close of the Middle Ages. Vogrinec insists first of all upon religious instruction which really teaches religion. A large portion of his book is devoted to proposals showing how this better type of religious teaching is to be achieved. The intellect, the will and the feelings are all to be under the influences of religion. The pedagogical methods of modern times are to be appropriated and utilized in the instruction of the church. The author is convinced that if this reform is achieved Roman Catholicism as such will be lifted to a higher plane. His reforms are to be applied in the public schools, in the secondary schools, and in the university. Even women are to be admitted to the theological lectures of the Catholic faculties. The authority of the bishops and the archbishops should be restricted to spiritual things, and what is said of these is true also of the Pope. Must the latter always be an Italian? Why does the head of the church never visit the countries of northern Europe to examine into the state of the church? What does the demand for temporal power really imply? The book is full of such questions and accusations and the vatican will be able to give only one reply, and that is to place it on the Index.

"Protestants have reasons to rejoice that such voices are heard in the Catholic church. It is a proof that Jesuitism has not yet gained absolute control. Vogrinec openly acknowledges the spiritual inferiority of the church, and tries to find ways and means to remedy matters, and demands that the thought and the life of the church be brought into touch with modern thought and ideals. His judgment of Protestantism is mild, because it is an advocate of religious liberty. He recognizes the good influence which Protestantism has had on the Catholic church, saying among other things this: Who knows of without Protestantism only the name and certain buildings would be the only things that would remind the world of the Catholic church and that the people would have fallen into religious anarchism?

"Yet notwithstanding all these excellent ideals we must yet say: Poor Reform Catholicism! As long as it expressly states that it will not make any attacks upon the dogma of the church, so long it will remain an important factor and force in the religious world, even less than old Catholicism is, the author's whole conception of religion is legalistic and Roman Catholic. He expressly recognizes the dogma of transubstantiation and of the mass. He calls his book *Nostra Maxima Culpa*, but he fails to apply the spirit of a Paul, or Augustine and a Luther. He attacks only externals but not the heart and the kernel of the evil."

**INDEX TO OHIO SYNOD PUBLICATIONS,
MINUTES, ETC.**

BY REV. A. BECK, SAGINAW, MICH.

1892; and Christ, 481, 1901; It rejects Christ, 110, 1870; 123, 1871; K. 292, 308, 316, 1898; 408, 424, 440, 1902; M. 281, 1891; The oath of, S. 83, 1877; 139, 1877; 155, 1879; 20, 1907; K. 289, 1884; M. 158, 1903; Con. Dist., 14, 1894; The Charity of, S. 146, 1886; 201, 1891; K. 397, 1884; 178, 1907; M. 158, 1903; Minn. Dist., 51, 1907; And the church, S. 154, 1866; 379, 1879; Good works without the church, 236, 1885; Shall members of be received into, 370, 1885; 178, 1887; And the Protestant church, 14, 1868; K. Shall some be tolerated in, 498, 531, 661, 1902; M. On what specific grounds must secretists be excluded from, 129, 1894; Treatment of, S.; Reasons for opposing, 92, 100, 1870; How should the individual member be dealt with, 130, 1894; Why we oppose, 66, 1878; The churchly treatment of, 153, 161, 379, 1898; The pastoral treatment of members, 329, 1898; K. 105, 1891; Why do we oppose, 233, 241, 1893; The treatment of the individual member, 127, 1894; The pastoral care of, 194, 1894; Our opposition to, 723, 1905; M. The practical treatment of, 155, 1903; 359, 1904; Churchly treatment of, Z. 222, 1883; West. Dist., 40, 1894; Eng. Dist. 8, 1884; 5, 1885; The Christian's attitude towards, S. 203, 226, 1874; 163, 177, 1874; 335, 1882; 106, 1885; 322, 329, 1897; And the Lord's Supper, K. 214, 222, 1890; East. Dist., 22, 1893; Con. Dist., 12, 1894; Wash. Dist., 14, 1894; Z. 20, 78, 1894; And success in our work, K. 108, 1899; 520, 1907; Eastern District on, S. June 15, Dec. 28, 1853; K. 289, 1893; Ancient Order of United Workmen, K. 13, 1889; Elks, K. 275, 324, 355, 1902; 552, 1902; S. 25, 1897; Macabees, K. 552, 760, 1904; 722, 1905; Modern

Woodmen, K. 24, 1907; Z. 154, 209, 1903; Free Masonry, S. The age of, 5, 1868; And the Protestant church, 14, 1868; On the defensive, 20, 37, 1868; Its religious character, 38, 1868; It rejects Christ, 110, 1870; 123, 1871; Report on, 54, 1873. The antiquity of, 118, 1873; Oath of, 83, 1877; The Master Mason oath, 139, 1877; Is the oath of binding, 155, 1879; Criticism on, 369, 395, 1879; 2, 18, 42, 1880; Report on, 131, 1880; Speculative, 355, 1884; The Mystic Shrine, 373, 1886; A sarcastic letter on, 235, 1889; 81, 90, 98, 105, 113, 121, 131, 1893; And Jesuitism, 162, 1893; The frauds of, 282, 1893; 33, 1894; Religion of, 130, 163, 1907; Who executes its oaths, 20, 1907; Why exclude members from the sacrament, Z. 20, 78, 1904; K. The religion of, 81, 1880; And Christianity, 10, 1892; 193, 257, 210, 346, 1893; 674, 1903; 615, 1906; Theses on, S. 186, 1871; K. 728, 1901; Con. Dist. 29, 1894; The G. A. R., S. 305, 1885; K. 253, 1890; 105, 1892; 273, 281, 1872; The Augustana Synod on the question, Z. 303, 1901; Modern Secret Societies, Review, Z. 122, 1904; The A. P. A., C. 33, 57, 56, 81, 1894; 185, 1896; K. 178, 1894.

Love. The fulfilling of the law, S. 386, 1881; The price of Gods, K. 329, 1881; Poem on, 497, 1901; The activity of Christian, Z. 120, 1905; And labor, Z. 373, 1892.

Lore. Church folk, Z. 377, 1892.

Loeche. Z. 319, 1893; 126, 1907.

Locke. His sensualism and influence on religion, M. 222, 1892; 299, 1892.

Lord's Supper. The, S. Feb. 18, March 4, 1846; Oct. 23, 1850; Feb. 26, 1851; April 20, May 4, 1855; March 7, 1856; May 15, 1866; 145, 1875; 1, 1876; 256, 1876; 84, 92, 100, 108, 1878; 219, 1879; 20, 28, 36, 1880; K. 142, 147, 1860; Poems on, S. Aug. 18, 1847; 185, 1878, 388, 1905; K. 81, 1864;

33, 353, 360, 376, 392, 1904; A means of grace, S. Dec. 8, 1847; 90, 1881; Neglect of, S. April 26, 1848; Jan. 18, 1851; Luther on the neglect of, 769, 1907.; Luther's last confession on, K. 334, 1875; Did he in the end accept the doctrine of Calvin, Z. 348, 1885; Parables of Luther on, K. 706, 724, 757, 780, 1901; Prayer of a minister before, K. 529, 1902; 612, 616, 1903; What belongs to the essence of, S. 179, 1875; M. 346, 1897; The doctrine of in modern theology, M. 154, 236, 306, 379, 1885; Harmony of the gospels on, M. 385, 1887; In the symbols of the church, Aug. 2, 16, April 15, 1864; The administration of, S. 34, 43, 82, 1886; The formula of distribution, S. 385, 1886; M. 47, 1884; History of, Z. 10, 1889; The sacramental words, S. June 15, July 1, 15, 1864; 265, 1873; Their ancient interpretation, 235, 1876; Summary view of, S. Sept. 1, 1864; Addresses on, S. 90, 98, 1867; 185, 1869; 178, 1871; 217, 1889; The difference between the Lutherans and the Reformed in, S. 142, 147, 158, 1868; K. 49, 57, 97, 1868; 17, 25, 248, 258, 265, 274, 1879; The difference between Lutherans and the Presbyterians, S. 452, 466, 482, 1904; Theses on, S. 186, 1871; 322, 1879; 203, 1881; Eng. Dist. 28, 1879; 13, 1880; 8, 1881; 8, 1882; 8, 1883; East. Dist. 22, 1894; Theses on announcement for, S. 275, 1878; The sacramentarians, S. 97, 1877; Have the sects got, S. 10, 1879; 243, 1907; An Crypto Calvinism, S. 9, 1879; And the Word "True," S. 345, 1885; 41, 49, 1888; Should a minister give it to himself, Texas Dist. 9, 1898; Z. 274, 348, 1898; Preparation for its worthy reception, S. 25, 1890; How often should we go to, K. 49, 1870; How can eating and drinking do such great things, K. 258, 1871; Wafers or bread, K. 145, 1870; Why do we use wafers, K. 52, 1898; Why do we not break the bread, K. 674, 1904; Must the bread be

broken, S. May 13, June 24, July 8, 1857; Individual cups, K. 83, 1905; Z. 226, 264, 1901; Errors on, K. 218, 1873; Testimony of the Reformation and Past-Reformation divines, S. Aug. 19, 1857; The origin and meaning of, Z. 264, 1897; In both kinds, M. 242, 278, 330, 1907; The papal mutilation of it, West. Dist. 23, 1891; The papistical sacrifice idea in, West. Dist., 27, 1901; Close communion, S. Feb. 9, 1853; 184, 1874; 121, 1885; 177, 193, 1891; 675, 689, 1902; 737, 1903; Open communion, S. April 13, 1860; Aug. 1, 15, 1864; 68, 1868; 11, 18, 1876; 75, 83, 90, 102, 1870; Theses on, S. 110, 1870; 274, 1878; 377, 1880; 161, 1891; K. 116, 124, 1864; 238, 242, 250, 1865; In case where we have no church, K. 396, 400, 1900; Con. Dist. 1877, 1878; Kansas and Neb. Dist. 33, 1906; The Real presence, S. Aug. 4, 1850; July 30, Aug. 13, 1851; June, 1861; May 1, 1864; 51, 1867; 43, 50, 59, 67, 1870; 217, 234, 1873; 241, 1875; 337, 1878; 121, 1888; K. 362, 278, 1873; 2, 1874; In the anti Nicene church, M. 411, 1887; Shall lodge members be admitted to, see under "Lodge"; The Reformed idea of refuted, S. June 7, 1861; And the New Testament, Z. 379, 1895; Z. 119, 1897; Its origin and significance, Z. 247, 1897; The voice of the Scriptures and church history, Z. 186, 1899; This do in remembrance of me, Z. 379, 1902.

Luther. Birth and childhood of, S. 50, 1868; Birth of, K. 164, 177, 137, 1883; The 400th anniversary of, East. Dist. 10, 1883; Z. 43, 1884; K. 70, 1883; Youth of, K. 377, 385, 1892; 378, 401, 1894; At Eisenach, S. March 23, 1853; Sept. 16, 1857; 57, 1858; Nov. 15, 1885; At Erfurt, S. 58, 1868; Becomes a monk and monastic labors, S. 65, 73, 1868; K. 339, 401, 1892; Voyage to Rome, S. 81, 1868; 153, 1883; K. 410, 418, 1892; His conver-

sion, S. 145, 1883; Goes to Heidelberg, S. 178, 1883; Becomes Doctor, S. 89 and 90, 1868; His first lectures on the Bible, S. 161, 1883; The sale of indulgence, S. 89 and 90, 1868; His 95 Theses, S. 47, 1863; At Leipzig, S. 65, 1883; The Leipzig Disputation and Worms, S. 105 and 106, 1868; 81, 1876; 369, 1877; K. 357, 362, 1891; From Leipzig to Worms, S. 73, 1883; From Worms to Augsburg, S. 81, 89, 1883; The hero of Wittenberg and Worms, Z. 182, 1907; The Papal Bull, S. 173, 1883; At Worms, K. 357, 362, 1891; S. 81, 1876; 369, 1877; The Wartburg, S. 121, 1868; After the Wartburg, S. 185, 194, 201, 209, 217, 225, 1883; His marriage, S. 129, 1868; 233, 387, 1883; Home of, S. 126, 1880; 350, 1883; Family of, K. 346, 1891; S. 764, 780, 796, 828, 1905; 28, 44, 60, 76, 1906; His Magdalena, K. 430, 434, 1862; 345, 1865; And the Peasant War, S. 122, 1868; And Marburg, S. 129, 1868; Augsburg, S. 97, 1883; Sketches of his life, K. 201, 209, 217, 225, 233, 241, 249, 257, 265, 273, 281, 289, 297, 305, 313, 321, 329, 1861; K. 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 107, 113, 121, 129, 137, 145, 153, 1883; S. 305, 313, 1883; And the Bible, K. 211, 217, 1869; Translator of the Bible, K. 282, 1871; 161, 169, 1883; 17, 25, 1898; Z. 65, 1885; His divine call as a reformer, S. 114, 121, 134, 137, 1871; His reformatory labors, S. 145, 1868; His co-laborers, K. 306, 1861; 374, 1896; See under "Reformation" His character, S. March 18, 1846; 174, 1866; The magnitude of his work, S. 355, 1883; One of faith, S. Nov. 24, 1883; The character and influence of it, Dec. 1, 1883; The importance of it, M. 337, 1883; Short history and character of, Z. 65, 1884; The extent of his influence, S. 681, 1906; His writings, S. April 29, May 12, 27, July 22, 1846; 610, 1906; New edition of, Z. 59, 1906; His, Z. 306, 1906; Why the study of is beneficial

to a Luth. theologian, Z. 14, 90, 166, 1906; Prophecies of, S. 49, 1868; As a preacher, K. 658, 665, 673, 686, 689, 1863; The father of the German church hymns, K. 217, 1873; The father of the common schools, S. 598, 613, 1906; The reformer of the schools, K. 26, 1898; Was his inflexibility the cause of the split in the church of the Reformation, S. 337, 1875; See "Divisions" The stubborn, K. 345, 1884; His confession over errorists, S. 369, 1875; Would he be a Christian Endeavorer? S. 466, 1907; His name but not his doctrines, Poem, K. 132, 1860; Cleansing the church, K. 337, 1893; Parallels between him and St. Paul, M. 339, 1890; 36, 88, 1891; What have we in and through him, Z. 371, 1883; And the catechism, Z. 23, 1884; As a Hebrew scholar, Z. 30, 1884; His ethical principles, Z. 35, 1884; The oldest ethics of his disputations, Z. 181, 1904; In poetry and language, Z. 355, 1889; The portrait of, when and where did it originate? Z. 254, 1905; The leader, Z. 124, 1907; Dr. K. 161, 1872; Z. 188, 1902; His theology in its historical development and its inner connection, Z. 113, 1902; The theology of, Z. 124, 1901; As a musician, Z. 346, 1883; And Duerer, S. 299, 1890; Last days of his life, S. 153, 1868; K. 366, 1892; How did he die, S. 679, 1906; Death of, K. 273, 1871; 250, 1888; 50, 57, 1893; In memory of, K. 50, 1896; 116, 132, 165, 1905; Burial of, S. 161, 1868; Melancthon's oration at the grave of, S. 81, 1882; The maligned, K. 313, 1861; A new slander [Denifies Life of], K. 308, 1904; Z. 370, 1904; Biographies of, Z. 53, 253, 1894; What can we learn from his personality? S. 385, 1899; What great men have said about him, S. 249, 1883; Luther on any special subject, see subject desired; Poems on, S. 54, 1872; 281, 1883; Dec. 8, 1883; K. 132, 1860; 161, 1882; 121, 137, 145, 164, 177, 1883; 337, 1893.

Lutherans, The early in Ohio, see "Ohio," S. March 12, 1851; The early in America, S. 153, 161, 185, 193, 289, 297, 337, 385, 393, 1897; K. 260, 268, 276, 285, 1875; 135, 151, 165, 182, 198, 214, 229, 245, 161, 278, 194, 1903; S. 345, 1883; 321, 1892; S. 105, 1907; See under "Germans," Why are we, S. Feb. 12, 1851; Why am I one, S. 17, 24, 33, 40, 1867; Why do you call yourself one? S. 17, 33, 41, 50, 65, 89, 1873; Should they ever leave the church, S. 202, 1889; Should they ever unite with others, S. 596, 1907.

Lutheranism, American, S. Dec. 5, 19, 1849; Jan. 2, 16, 30, Feb. 13, 27, March 13, 27, April 10, 1850; S. June 1, 1853; June 1, 1864; Ultra, S. July 17, 1850; Alias resinsionism, S. Jan. 25, Feb. 8, 22, March 7, April 4, 18, May 2, 1856; Its practical bearings, S. Oct. 9, 1850; Can it be of different kinds, S. 173, 1870; Address on conservatism, S. 329, 1893; And the Scriptures, M. 113, 1907; The exclusiveness of, M. 313, 1882.

Lutheran Church, Her historical and doctrinal basis, S. Oct. 12, Nov. 7, 1849; Our love for her, S. Jan 29, Feb. 12, 1851; Founded upon true apostolic principles, S. Dec. 17, 1851; An ancient church, S. Dec. 31, 1851; A pure church, S. Jan. 14, 1852; A liberal church, S. Jan. 28, 1852; A great church, S. Feb. 11, 1852; A highly blessed church, S. Feb. 25, 1852; An ark of salvation, S. March 10, 1852; Her inner glory, S. Nov. 30, 1853; Her external dignity, S. Dec. 14, 1853; Jan. 11, 1854; The expression of her life, S. Jan. 25, 1854; Her claims, Jan. 25, Feb. 8, 1856; How she got her name, S. May 15, 1864; And her confessions, S. June 1, 1864; A pure gospel church, S. 123, 1876; The primary work of, S. 137, 1876; Her divine right to exist, S. 161, 1876; What is her real claim, S. 41, 49, 1877; What must be done to advance her interests in this country, S. 321, 1879; The right to

her name, S. 36, 52, 60, 1888; What she teaches, S. 193, 201, 209, 1889; What she should be by reason of her purity, S. 36, 41, 49, 1900; The oldest church, S. 342, 1900; Why that of Germany has done so little for foreign missions, M. 51, 1902; Her phenomenal growth, S. 120, 1907; That in America by decades, K. 188, 1883; Her mission in America, K. 504, 536, 600, 1904; Does she produce good citizens, K. 677, 1905; Her mission over against the Catholics, M. 226, 1888; Her conservatism, M. 129, 193, 1899; S. 329, 1893; A mission for her, M. 321, 1902; Is she truly American, M. 364, 1902; Her strength and her influence, M. 40, 93, 1903; The doctrinal position of that of Germany examined, M. 85, 1907; Her right to exist, M. Z. 129, 1884; Of the World, Z. 380, 1901; Her early foreign missions, S. 345, 1877; See "India" and "China," "Ziegenbalg," The sacred formes of, Z. 256, 1905; Is she the only saving church, K. 12, 20, 28, 36, 1885; What distinguishes a member of from one of an other denomination, K. 321, 1881; Why her members should continue faithful to her, K. 322, 1871; The true visible church, S. 38, 1867; 82, 89, 97, 102, 114, 121, 1869; 122, 130, 1869; 33, 1872; See under "Church."

Luxuries, S. 92, 1893; M. 257, 1896.

Ludthardt, Z. 318, 1903.

Marburg, Colloquy at, S. Aug. 14, 1850; 129, 1868; 241, 265, 1883; 57, 1884; K. 300, 1871; 371, 387, 1901; 808, 1902; 129, 1868; See under "Luther."

Marriage, "Schwager Ehe," S. 236, 1878; K. 116, 1878; Synod Conference, 1878; East. Dist., 1876; M. 339, 1901; Z. 353, 1892; Thoughts on, S. June 16, 1852; Relation, S. July 14, 28, 1852; 126, 1873; Its necessity, S. 58, 1887; Customs of, S. 246, 1875; Mixed, K. 458, 1862; 378, 1867; 380, 1899; 34, 1903; That solemnized by the state, K. 194,

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CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.....	193
STUDIES IN GOSPEL HARMONY. By Prof. George H. Schodde, Ph. D.	201
CLASSICAL STUDIES AND THE MINISTRY. By Prof. R. V. Schmitt, A. M.....	210
THE AUGSBURG CONFESSION. By Rev. O. S. Oglesby, A. M....	228
NOTES AND NEWS. By G. H. S.....	241
INDEX TO OHIO SYNOD PUBLICATIONS, ETC. By Rev. A. Beck..	249

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BY PROF. F. W. STELLHORN, D. D., COLUMBUS, OHIO.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

VIII.

We have seen that in the history of the Church a two-fold error appeared as to the *reality* and *completeness* of the two natures in Christ. We shall again find two such extremes when we now look at

b. The Mutual Relation of the Two Natures.

The *first* mistake with regard to this point, as it appears in the history of the Church, is this, that *the two natures are not closely enough united*. They are not regarded as really and actually being in a *personal* union so that the attributes and deeds of either nature are the attributes and deeds of the person, by whatever name, taken from one of the natures, you may call the person. A champion and protagonist of this error was *Nestorius*. He showed this in the first place by denying that Mary, the mother of Jesus, could also justly be called the mother of *God* (θεοτόκος, *Deipara*). He did not either like the appellation mother of a *man* (ἀνθρωποτόκος), as saying too little, but recommended the name mother of *Christ* (χριστοτόκος). He belonged to the school of Antioch whose tendency was a rationalistic one, namely, not only to distinguish but also to separate things that are of a different kind and nature, to reject or disbelieve matters mysterious and beyond reason. According to this view of

Nestorius we could not really speak of an *incarnation* of the Son of God. The Logos could not actually have *become* man so that the human nature assumed by the Son of God had in reality become a constituent part of the now composite person; but the divine and the human natures would merely exist side by side in the one person, being united only in a mechanical way. There would not be any *organic* union and communion, no mutual permeations, and interpenetration, and hence no communication of attributes, and consequently no real *personal* union. For in a person that consists of two distinct parts, for example that of a man, the two constituent parts are organically united, form one organic whole, do not exist merely side by side but in each other. In the view of Nestorius and his followers the Logos simply dwells in the man Jesus as his *instrument*. The oneness of person merely consists in the unity of will and activity. The divine nature of Christ is in no way a participant in the suffering and death of Christ; these simply refer to his human nature. Hence you cannot in any proper way say that *God* has *died*. But if the divine nature in Christ had nothing at all to do with his sufferings and death, if the *person* of Christ, which is God as well as man, has not suffered and died for men, but only his human nature as it is in and by itself, then this suffering and death cannot possibly have that infinite value and power that it must have if it is to be the all-sufficient and satisfactory atonement for all the sins of all men; then what Christ has done and suffered cannot be vicarious in the true sense of the word. Thus Nestorianism, consistently carried out, subverts and destroys the whole redemptive work of Christ, leaves the human race without a real and true Savior. Hence the Christian church could never adopt it. It was rejected as antisciptural by the œcumenical council at Ephesus in the year 431.

The *second* mistake made as to the mutual relation of the two natures in Christ was that these natures were, so to say, *too closely united*. In reality it was no union at all

since it destroyed the *duality* of the natures, just as the Nestorian heresy had no real union in that it destroyed the personal relation or *unity*. For wherever there is a real union there must be and remain two things that are united, and wherever there is a personal union there the two parts united must form an organic whole. When Christ in his first miracle at Cana had *changed* the water to wine there was not a union of water and wine, such as any man can bring about by mixing the two liquids, but only one substance or liquid, namely, the wine. The water had disappeared, by divine power the nature and essence of water together with all its attributes and effects had been changed to the essence and nature of wine and all its attributes and effects. So there was no union, but a transubstantiation resulting in the existence of only one substance. But just as little can you speak of a personal union in the sense that the result of the union is one person when there is no organic connection, for example, where two persons are united by the most intimate friendship and love or even by the true marital bond. To repeat, a real union demands the *continued* existence of the *two* parts that form the union; and a personal union, besides that, demands an *organic* connection. Nestorianism acknowledges no real *personal* union of the two natures in Christ; the opposite extreme or heresy has *no union at all*. And this is *Eutychianism*. Eutyches and his followers held that since the incarnation of the Son of God there is only one nature in him, just as there was only one in him before his incarnation, though not in the same way. The one nature before his incarnation was of course the divine, which he has had from all eternity, coessential with that of the Father and the Holy Ghost. The one nature he has after the incarnation is regarded as a product of this incarnation, the result of the personal "union" of the two natures, the divine and the human. Hence you can speak of *two* natures in Christ only *in abstracto*; *in concreto* there never were two *in him*. As soon as he assumed the human nature it became one with

the divine nature; that is, it did not only become with it one person, but one nature. This was effected either by having the two natures coalesce into a mixed one, or by having the human nature absorbed by the divine nature. Consequently the body or the human nature of Christ is not coessential with ours, is not a truly human body or nature. Eutyches belonged to the school of Alexandria whose peculiarity, over against that of Antioch, it was to incline towards the mysterious and the mystical and to spiritualize the natural and bodily. The Eutychians were also called Monophysites because they recognized only one nature (*μὴν ἑνὴ φύσις*) in Christ. Later, when the emperors, for political reasons, did all they could to bring about a union between the orthodox and the Monophysites, the latter, at least in part, adopted the expression that Christ had only one will (*μὴν ἑνὴ θέλημα*), and hence were called Monothelites. They did not simply mean that the will of the divine nature and of the human nature in Christ are always in harmony and hence one and the same in this respect, but they evidently denied the existence of a separate will in Christ's human nature and thereby deprived his human nature of that faculty that, in contradistinction to animals, makes it what it is, *human* nature. Eutychianism, together with Nestorianism, was rejected by the œcumenical council at Chalcedon in 451. The Christian Church could not do otherwise if it wanted to remain a Christian Church, that is, a Church believing and confessing that by Christ's vicarious work forgiveness of sins, life and salvation have been obtained for all men. For if, as Nestorianism teaches, only Christ's human nature has suffered and died, there is no merit of a value to cover the sins of all men, and if, as Eutychianism would have it, there is and was no human nature in Christ, he could not in reality take man's place, could not do and suffer what every man would have to do and to suffer, hence could not be our substitute and representative. At this council of Chalcedon four adverbs were adopted to ward off the heresy of Eutychianism as well as of Nestor-

ianism: ἀτρέπτως (without change), ἀσυγχύτως (without mixture), ἀδιαιρέτως (without division), ἀχωρίστως (without separation). The two first belong together and are directed against Eutychianism, stating that the personal union of the two natures in Christ has taken place without either the change of the human nature into the divine or the coalescence or mixture of both into one nature. The second two also form a pair and declare that in Christ there is no division or separation of his two natures, but both are organically and personally united.

A sort of renewed Nestorianism was the so-called *Adoptianism* of Elipandus and Felix in Spain, revoked by the latter after a disputation at Aix-la-Chapelle in 799. These two bishops held "that, properly speaking, Christ is Son of God only according to his divinity (*filius Dei natura*); as to his humanity he is, properly speaking, just as all of us a *servant* of God and *merely by a divine act of volition* has been adopted a Son of God" (hence, has not become Son of God by the personal union with the divine nature); "in the same way as we all, through him and *in conformity with him*, are to be transferred from the state and relation of a servant into that of a son. . . . The adoption of the human nature to the Sonship of God began, they said, with its conception by the Holy Ghost, appeared more distinctly in baptism and was completed in the resurrection of Christ" (Kurtz). Though there is no question that there is a difference between the divine and the human nature of Christ as to their relation to God, the former being originally, in and by itself, and from all eternity co-essential and co-equal with the Father, as also with the Holy Ghost, whilst the latter originally and in and by itself is a creature of God, called into existence in time and inferior to God (John 14.28), capable of humiliation and exaltation (Phil. 2, 6 sqq.), yet there can also be no doubt that the whole Christ is the Son of God, and that placing his being such according to his human nature not upon the ground of his assuming the human nature into personal

union with his divine nature, but upon a special act of divine volition, putting the Sonship of Christ's human nature on a level with the sonship of other men, and making the adoption of Christ's human nature a process extending through his life on earth, is contrary to the personal union of Christ's two natures, as taught by the Holy Scriptures. Also in Adoptionism, as in Nestorianism, there are really two persons in Christ, of whom only the one, the human, has lived, suffered, and died for us.

Luther, as also the church called by his name, has completely and perfectly adopted the Christology of the orthodox ancient church and developed it by drawing the full consequences of the personal union and the communication of attributes, whilst the Reformed church has not done this, though it has adopted the creed of the council at Chalcedon with its four adverbial expressions. We find in the latter the same rationalistic tendency that characterized Nestorius and the school of Antioch in general, as also becomes apparent in its views concerning the means of grace, especially the sacraments; here it also separates the natural and the spiritual, the terrestrial element and the celestial, because man cannot understand the mysterious union of the two. In the opinion of the Reformed the human nature of Christ, indeed, in consequence of the personal union of the two natures, has received divine gifts, as a creature may receive them, but not divine attributes. It has been given a power, a wisdom, an intelligence that is above everything that we find among other men, yea, among any angels; but all these grand and excellent gifts are finite, not infinite, no divine attributes. The Reformed do not accept that communication of attributes that is called the *genus majestaticum*; they do not believe that divine majesty is being communicated to Christ's human nature in consequence of the personal union. The difficulty with them seems to be that they do not distinguish between communicated attributes and essential or inherent ones. When they lay it down as a rule that *finitum non est capax infiniti*, that

the finite creature, as the human nature of Christ in itself undoubtedly is, is not capable of having or getting infinite, divine, qualities, they would be entirely right if they only meant to say that the infinite, divine, attributes can never become the *inherent and essential* attributes of Christ's human nature; for if that were the case the human nature would be destroyed and changed into the divine nature — a thing that is absurd and hence impossible, since everything that is divine in its essence must exist from all eternity, and in this sense nothing can ever *become* divine, but must *be* divine. But they are wrong when they mean to say, as they do, that it is impossible that in consequence of the personal union the essential and inherent attributes of the higher, divine, nature may flow over into the lower, human, nature and thus become, not essential and inherent, but communicated attributes of the human nature. For we see that in man life, which is the essential and inherent attribute of the soul, as long as the personal union of soul and body lasts, flows over into the body and all its parts and thus becomes, not, as the condition of the body after death shows, the essential and inherent, but the communicated attribute of the body. Why should that which we constantly see and experience in the composite person of a man be impossible in the composite person of Christ? Thus the correct philosophical truth upon which the Reformed base their rejection of the communication of divine majesty to the human nature of Christ, is by them not applied correctly, and consequently has no force and validity here. That majestic communication certainly is possible; and that it is real we have seen in a former part of our article when we considered, for example, Matt. 28, 18 sqq. The divine attributes of omnipotence and omnipresence that Christ in this passage mentions as his own he ascribes to himself as he stood before his disciples in his glorified humanity, and hence certainly not to the exclusion of his human nature.

Concerning the *humiliation* of Christ we at first find in the Lutheran Church two divergent views. Every Lutheran theologian conceded that the necessary consequence

of the personal union is the communion of attributes, including the majestic genus, and that normally such would take place; so in the state of exaltation. But the question was, What became of this in the abnormal, but necessary, state of humiliation? Did Christ, in this state, make use of his divine, majestic attributes also as to his human nature? We have already spoken of the matter itself and have seen that the only proper way to look at it is to regard the flowing or passing over of the divine attributes from the divine nature of Christ into his human nature, wherein the communication really consists, as having, as a rule, stopped during his humiliation. Thus Christ, as a rule, did not during that state, as to his human nature, make use of those divine attributes, so as to enable him fully to take our place in submitting to the law and in suffering and dying for our sins. That was also the view of *Chemnitz* and the majority of Lutheran theologians, whilst *Brenz* and the Tuebingen theologians held that Christ also in the state of humiliation had always made use of his divine attributes also as to His human nature, but had done this secretly. But we have seen that this view, carried out logically, would do away with the vicarious nature of the work and death of Christ, since it would give to all this the character of irreality. Hence the Tuebingen theologians had to admit that at the time of his passion Christ had actually not made use of his divine attributes as communicated to his human nature. But when a theory must be given up at such a crucial point as this it certainly proves to be untenable in general. And hence the Lutheran Church could not but adopt the view of *Chemnitz* over against that of *Brenz*. A hiding ($\kappa\rho\upsilon\psi\iota\varsigma$) of the divine attributes, as communicated to the human nature of Christ, during his humiliation certainly took place, but it was not the hiding of the *use* ($\kappa\rho\upsilon\psi\iota\varsigma\ \tau\eta\varsigma\ \chi\rho\eta\sigma\epsilon\omega\varsigma$), but the hiding of the *possession* ($\kappa\rho\upsilon\psi\iota\varsigma\ \tau\eta\varsigma\ \kappa\tau\acute{\eta}\sigma\epsilon\omega\varsigma$); for when I do not use or show what I possess, this can be called a hiding of the thing possessed.

(To be concluded.)

STUDIES IN GOSPEL HARMONY.**BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, O.****III. THE GOSPEL AND THE GOSPELS.**

The gospel and the gospels are the same and yet they are not identical. The gospel is the good news of redemption through Christ Jesus, while the gospels are literary compositions in which certain parts and portions of the gospel are recorded in permanent form and with canonical authority. The gospel existed long before there were any gospels, and the gospel could exist without any gospels ever having been written; but the gospels are unthinkable and impossible without the gospel, of which they are only a record and a report. The gospel is accordingly older too than the gospels. Christianity is not a book religion as is, e. g. Mohammedanism, but is the result of the gospel preaching of the redemption through Christ, and the church was established and flourished for decades long before there were any gospels. Our written gospels as a group of New Testament writings are as a whole the latest of the canonical books of the New Testament, and hold their prominence in the beginning of the books of the New Covenant not for chronological reasons but because they report the fundamental facts of salvation in the life and teachings of Jesus Christ. It is in this sense of the word that the New Testament also uses the word gospel, and does so repeatedly, long before there were any gospels in existence. And it is in this sense, too, that the church uses the word technically and popularly, when it declares that the preacher proclaims the gospel even when he does not bind himself to the form in which the doings and sayings of Christ are reported in our four canonical gospels, Cf. Mark 1, 14; 2 Cor. 11, 7; Rom. 2, 16; Gal. 1, 6-8. The great truths of salvation constitute the substance of the gospel and it is these that are the power of God unto salvation; and this gospel need not, and for homiletical purposes generally is not, in the exact wording of the written gospels of the New Testament. A sermon can be thoroughly evangelical and yet not contain a single verbatim citation from any of the four gospels.

The same condition is actually the fact as far as our present epistles are concerned. Although from beginning to end they are based on the facts of the life and career of Jesus as the Redeemer, of which life and career we have the official and canonical records in the four gospels, yet these gospels are themselves nowhere literally quoted in the epistles, but only presupposed; nor do the epistles add materially to the gospel story as recorded by Matthew, Mark, Luke and John. Exceptionally we find in 1 Cor. II. 23-24 a parallel to the gospel account of the institution of the Lord's Supper, and in 1 Cor. 15, 7, we find, in addition to the gospel facts concerning the resurrection of Jesus in Acts 1, 3-8, the facts recorded that he also appeared to James and then to all of the apostles, and in v. 6 of the same chapter that he appeared at one time to more than five hundred brethren at one time. But with these few exceptions the epistles add nothing to our mass of gospel facts, the purpose of the epistles being rather to furnish the soteriological explanation of what the fundamental facts in the life and death of Christ means for Christian faith and life. It is a remarkable thing that the only citation given by an apostle as coming directly from Christ is not found in our present gospels at all, but evidently belonged to that great number of sayings of the Lord which circulated in the early Christian church by oral tradition but were not given a permanent form and shape by any of the evangelists. It is accordingly what we call an *agraphon*, i. e. an unwritten word of Jesus, of which there were not a few current in the early Christian church. This passage is the conclusion of Paul's farewell address to the elders of Ephesus whom he had sent for to come to Miletus and is recorded in Acts 20, 35, on which occasion the apostle exhorts his hearers to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Now the fact of the matter is that this quotation is nowhere found in our present gospels but was doubtlessly current in the early church as a word of Jesus and was cited from living tradition at a time when the gospel story had not yet been fixed in written form.

It is doubtlessly too the purpose of the apostle in 1 Cor. 7, 10 as compared with v. 12, of the same chapter to emphasize the fact that in the former case he can appeal to a direct word of the Lord, e. g. Matth. 5, 32 sqq. as his authority, but in the latter case he cannot do this, so that the principle laid down in v. 12 is one which he himself has drawn from revelation and inspiration received by him from God, to which source he so often appeals elsewhere, too. It is for this reason, too, that there are no parallels to be found in our Bibles for the latter passage, but that the apostle regards both principles in regard to marriage as equally binding, and does not, as it were and as is often misunderstood, want to say that the one principle has the divine authority of Jesus and the other only the human authority of his apostolic office. This appears, among other things, from the introductory words in v. 6, where he says that he speaks this by permission and not by command, i. e. draws it not directly from a special command from the sayings of Jesus, handed down to the church, but from inspiration. The same contrast, — if such it can be called — is found in v. 25, where he says that he has no command of the Lord, but he gives the following as his judgment, as one that hath obtained mercy of the Lord to be faithful. In both passages here he evidently uses the word "command" as practically equivalent to "citation," and in this case yet, a citation from the oral and not from any written gospels, as none of our gospels yet had been written when Paul sent his first Epistle to the Corinthians. But the plain fact of the matter is that there is nowhere found in our epistles an exact and verbatim quotation from the gospels, although the epistles are saturated with gospel facts and truths. Occasionally, as in 1 Cor. 4. 20, there is an almost literal reproduction of what is found in the gospel, yet it is never absolutely so. In this passage we read: For the kingdom of God is not in word but in power; while the nearest approach to this sentiment in our gospels is found in Luke 17, 20, where we read: The kingdom of God cometh not with observations.

It is really not surprising that such meagre parallels as we have in the epistles to the gospels are not found in the fixed form we afterwards find them in the gospel writers. In citing Scriptures even the Bible writers evidently think only of the thought and not of the form and are apparently indifferent to the exact form in which they reproduce older Biblical writers. We have in the New Testament in round numbers about four hundred citations from the Old, yet the freedom with which these are given as far as form is concerned, in following the LXX even in its departure from the Hebrew, is such that it would be difficult, perhaps impossible to find an Old Testament citation of six words that is given with perfect literalness in the New. Even the Pauline war cry "The just shall live by faith," in Rom. 1, 17; Gal. 3, 11, is not an exact reproduction of the original in Habakkuk, 2, 4, at any rate as far as the connection is concerned. Evidently for Christ and his apostles the substance was everything and the form a matter of less importance. We need not wonder at this failure to quote literally, either in the New Testament from the Old, or in the epistles from the gospels. The use which the Jews of that time made of the Old Testament in their Aramaic Targumim was such as to cultivate this latitude in the reproduction of Biblical thought. These versions were rather paraphrases than translations and made no pretense at reproducing exactly the words and form of the original.

On the basis of these facts it is now currently believed by not a few Bible students that the New Testament Epistles contain a large number of words of the Lord himself, but that the writers have failed to mention these as the Lord's, and that accordingly in the contents of their epistles Paul and Peter, John and others, incorporated many of the teachings of Jesus, which were recognized as such by the congregations to whom they wrote as a part of the oral tradition of gospel facts and needed not to be cited expressly as coming from Jesus himself. In this case then the epistles would contain a good deal more of the gospel than they are usually credited with; but in the nature of the

case this matter cannot be decided now, as the oral traditions concerning Christ have been lost to the church, or have been corrupted beyond the possibility of separating the true from the false.

For that the traditions of the church concerning the doings and sayings of Christ were much larger in compass and contents than our present gospels contain and that not a few attempts were made even before the composition of our canonical gospels to put some of these facts into permanent literary form appears from the well known introduction to Luke's gospel, where he states that before his day many had taken in hand to set forth in order a declaration of those things which are most surely believed among the early Christians, and that accordingly, he too, had undertaken to write down the gospel story for his friend Theophilus. In several particulars the meaning of these words is not quite clear. Especially is it uncertain whether Luke had in mind false or heretical gospels, such as existed in large number at a later period and that it was accordingly Luke's intention to present a true account over against the false. This is perhaps the first impression a reader receives when perusing these first four verses of Luke, and as early as Origen, in his famous explanation of Luke's prologue, declares that such is the case and that the pseudo-gospel to the Egyptians, the gospel of the Twelve and that of Thomas were earlier than Luke and that it was Luke's purpose to counteract their influence. While there are ample reasons to believe that some of the apocryphal gospels are older than the canonical, this does not show that Luke had these in mind. Indeed such a polemical tendency seems to have been absent from his mind, for he speaks of others who had set forth the things that are most surely believed among the Christians, which would justify the conclusion that these men had been writing the same truth for others that Luke is now undertaking to write for his good friend Theophilus. That Luke had in mind any of our present gospels is more than doubtful. Mark and the Aramaic original of Matthew are doubtlessly older than Luke, but

to what extent he used these directly or indirectly is still an open question. The main lesson to be learned from this introduction is that the mass of written gospel records was already large in Luke's day and date.

And the mass of extra-canonical gospel writings is indeed large, although intrinsically these apocryphal gospels differ *toto coelo* from the canonical gospels, being not only inferior to these historically and doctrinally and indeed utterly unworthy of Christ and his deeds, but they are inferior in kind also to the Old Testament apocrypha. It has often been correctly claimed that one of the best proofs for the canonical authority of our four gospels is a comparison with the apocryphal gospels, the contents of which are heretical in tendency, generally written in the interests of some perversion of Christianity, as the gospel to the Hebrew is a document in favor of Jewish Christianity; or when they pertain to the person of Jesus, as do the so-called "childhood gospels" of Jesus, purporting to give an account of the childhood of Jesus omitted from our canonical gospels, they are utterly unworthy of the Lord, and generally describe him in his youth as using his almighty power for the purposes of display, for deception and even for murder. These apocryphal gospels have only the one value of permitting the careful student to read between the lines the story of the early heresies in the church in the interests of which these documents were penned. The latest and most complete collection of these gospels is found in translation in the *Neutestamentliche Apokryphen*, edited by Edgar Hennecke, who divides them as follows: 1) Scattered Words of Jesus, i. e. the *Agrapha*; 2) The gospel to the Hebrews; 3) The gospel to the Egyptians; 4) The gospel of the Ebionites or of the Twelve; 5) The gospel of Peter; 6) Fragments of Gnostic and Kindred gospels; 7) Childhood gospels, of which there are three, viz: The *Protevangelium* of James, the *Story of Thomas*, and other *Legends*; 8) The *Acts of Pilate*; 9) The pretended correspondence between Jesus and Abgar, the King of Syria.

In bulk these together fill more space than our four gospels together.

Out of the great mass of data current in the early Christian church concerning the doings and sayings of Christ, some or much of which must at an early date have been corrupted and misinterpreted, as were the writings of St. Paul already in his life time, our gospel writers, under the inspiration of the Holy Ghost, selected each for his own distinct purpose that which he needed for his own particular purpose. Not one of them alone nor all of them together pretend or claim to give the full facts in the case, and for that reason, as for others, it will be an impossible task to write a life of Jesus in the sense in which we have biographies of a Luther or a Washington. The data are not at hand for this purpose. Our gospels are mere chrestomathics, only selections from a great abundance of details and data which were at the command of the gospel writers, but which they did not want to use entirely. John in the supplementary 21st chapter to his gospel ends with the rhetorical exaggeration but truthful statement, that if all the things that Jesus did should be written, the world itself would not contain the books that would be written. An examination of our gospels shows too how meagre their contents are when compared with what perhaps a purely human author would have regarded as necessary. Only two writers report the birth of Jesus and its attendant circumstances; only one gives us as much as a single episode out of his youth; they all substantially begin with his public ministry and give only extracts of these, the Synoptics confining themselves substantially to the Galileean ministry and John to that in Judea. Whole months in his activity are skipped, only one sermon is reported with anything like completeness, namely the Sermon on the Mount. Scores, perhaps hundreds of miracles he performed are mentioned only in a summary manner. Only one feature in his career is reported in full, and that by all the gospel writers, namely, his last days, his sufferings and death. The combined accounts given by the four gospel writers of the last week of Christ's life takes up almost one-third of the entire gospel records. Thus in Rob-

inson's Harmony of the gospel, the story of this week alone goes from p. 127 to p. 197, while the rest of his career fills only pages 1 to 126. In noting this fact it is impossible to suppress the evident purpose of the evangelists to find in this part of Christ's career the heart and the soul of his whole mission and work, and thus to confuse and to confound the modern critic, who claims that the atoning death of Christ was not a part of the original gospel, but an after-thought of the Apostle Paul.

Out of this wealth of oral gospel facts each gospel writer then selected what he needed. Matthew writes particularly for Jewish Christians and accordingly selects those particulars which demonstrate that the character and life of Jesus the Messianic predictions of the Old Testament, are fully and entirely fulfilled; Mark writes to demonstrate the divine power of Jesus, and especially makes prominent his ability to cast out devils as a proof of his superiority; Luke, the most cosmopolitan gospel, shows that Christ is the Redeemer of the whole world and not of the Jews alone, thus demonstrating the universality of the gospel; while John, the "finest" of the gospels, as Luther says, aims to demonstrate his oneness with the Father and his eternal sonship and godship. Each according to his own principle of selection takes from the living traditions of the church and under the guidance and inspiration of the Spirit of the Truth, that which he needed for his own special object. John, in the close of the gospel proper, chap. 20, 31-51, states particularly that he has made only a partial report of what Jesus did in the presence of his disciples, but that he gives what he selected for the special purpose of causing his readers to believe that Jesus is the Christ, the Son of God.

Nowadays the question is often asked in view of the fact that so-called sayings of Jesus have been discovered, especially in Egyptian papyrus manuscripts by Grenfell and Hunt, the noted English archaeologists, whether, in case these sayings proved to be authentic and true, that would constitute a part of our New Testament canon, certainly not. Our New Testament canon consists of that body of

books which through God's providential guidance became in the course of time the authoritative sources of faith and life for the Christian church. It is a process that is closed; the canon is no longer open. It must be remembered that thousands and thousands of Christ's sayings were not incorporated into the official canon of the church and this work is without a doubt the doings of the Holy Spirit, not all of the letters of the apostles are in our canon, for not only have some been lost written by men of whom we have writings in the New Testament, as is the case with the earlier letter of Paul to the Corinthians mentioned in 1 Cor. 5, 9; but of other apostles, such as Andrew, Matthew, Bartholomew and others not a single line has been preserved, although they doubtlessly preached as did the other apostles and also wrote letters to their congregations. Doubtlessly some of the Agrapha are authentic, as certainly is the word quoted by Paul in Acts 20, 35, and possibly too such exceedingly well authenticated sayings as, "Be approved money changers;" "In whatever condition I shall find you, I will judge you;" "Pray for that which is great and you will receive that which is small; pray for that which is heavenly and you will receive the earthly," and perhaps one or two more. But even if a collection of a hundred such sayings of Jesus were found and — what however is in reality an impossibility — these could be authenticated as are his sayings in the gospels, and even if a whole epistle of Paul, hitherto unknown, as e. g. the last epistle to the Corinthians were found, that could not and would not change the church's canon. These writings would no doubt contain the truth, but not all truth has been made canonical, i. e. become the official norm for the guidance and direction of the Christian in what he is to do and believe. The canon of the Christian church in character and contents is a fixed fact and cannot be changed.

CLASSICAL STUDIES AND THE MINISTRY.**BY PROF. R. V. SCHMITT, A. M., COLUMBUS, OHIO.**

For a number of years annual conferences have been held at Ann Arbor in the interest of the study of the classics. Men from all professions and walks of life have been called together and have spoken of the benefit they have derived from humanistic studies and have encouraged each other to exert themselves for the furtherance of the cause of a liberal education as the basis for specific professional training. Thus one year the topic discussed was the classics and their study as a preparation for the study of law; in another year their relation to the study of medicine; in another their relation to the study of engineering. Last year the topic was: "The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Profession." It may interest our readers somewhat to hear what these men, all prominent in their respective lines of work, have expressed in regard to the benefits they have received from their classical training, and to know what ideals they would propose for others to follow in preparing for the ministry. It may also be interesting to see in how far our views agree with their ideals and how our work compares with the standards which they suggest.

The first speaker, William Douglas Mackenzie, D. D., L. L. D., President of Hartford Theological Seminary, spoke in part as follows:* "It is true that indeed the classical department in our schools and colleges deeply affect the whole character and level, the tone and quality of the general education of our people; for it is still held by a very large number of men whose opinion we cannot afford to ignore, that ultimately the best culture of any modern nation must rest upon the basis of Greek and Latin history and literature. Apart from that wide topic, it must be confessed that the study of these things has a direct relation to the leading professions which is of the utmost

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importance to the dignity and power of those professions. But, above all, as we shall see, the relation of Greek and Latin to the Christian ministry is so intimate and so organic that it is no exaggeration to assert that the way in which it is measured and handled by the colleges and seminaries will practically settle the future intellectual influence of the Christian pupil."

He goes on to say that some will maintain that it is possible to carry on the ministry of the gospel without a classical training. "It must be admitted quite frankly that for the specific work of evangelism such a training cannot be proved to be essential.....But we must be all the more careful, when these facts have been admitted, to realize what relation the ministry sustains to the life of the church as a whole, and, through that, to the general life and culture of the entire nation. For religion is no mere secluded section of human life.....Religion never will come to its own unless it leads all the other interests and forces of civilized man. It is all or nothing, it is supreme or least among the complex conditions of human experience. It carries in its life and heart absolute authority, or its voice is a mockery and its claims a superstition Christianity asserts its authority in every community in conflict with the world.".....the Christian religion cannot possibly retain moral and social leadership if its ministers lack an intellectual equipment which is equal to that required by any calling in the most highly civilized regions of the world.The pulpits must be occupied by men who have given themselves to specific and technical preparation with as deep self-sacrifice, with as real diligence, as those who hope to occupy the front places in medicine or in law or in education.

"It is in the light of this whole view of the ministry and of its preparation that I must approach the question: What place, then, shall the study of Greek and Latin occupy in the preparation for the ministry.

"First as to Greek. . . . It is one of the most significant of all facts that when this religion began to

take its place in the larger life of the Graeco-Roman world, and when its theologians were compelled to face the fundamental intellectual problems which it presented, then, as at the present day, they found in that most highly developed philosophical language of antiquity keen weapons ready to their hand.

"It follows from all these facts that the thorough investigation of the New Testament in its history and meanings must forever rest on a knowledge of the Greek language. . . . "

"To turn now to the Latin language. . . . From the time of Tertullian on, Latin gradually and rapidly became the official language of the church, and the great theologies came to be written in that tongue. . . . And even beyond the time of the Reformation the discussions of the theologians continued to be conducted in the Latin language. Hence it is that so large a part of the theology of the Reformation period is inaccessible to those who are unable to use this language, while many of the most important aspects of ecclesiastical as of secular history in all the Christian centuries lie beyond their reach."

"The tendency, as I believe, of those who do not possess a full Christian culture must ever be to read what is easier, to avoid those greater works which confront one on so many of their pages with words printed in Greek or with quotations from Latin, with references to phases of history which only they are likely to know who have studied Greek and Greek history, Latin and the history of Rome. Thus, I believe, the lack of Latin and Greek does of itself tend to lower the general authority of that portion of the ministry which is without them."

The speaker went on to admit that it was too much to expect every minister to be a thorough classical scholar, but maintained that some proficiency ought to be attained by all of them. He classified them as to their attainments into three groups. In the first he placed the specialists, the philologists, the men who understand the languages thoroughly, who are able to make fine distinctions, who can

produce works of high scholarship. It is necessarily a small, but a much needed class before whom the door of opportunities to great work is opened wide. The second and more numerous group do not have the grammarian's interests, but are still able to read Greek and Latin with ease. These are not dependent on the translations and interpretations of others, but have noble joy of reading the ancients in their native tongue and of making their own interpretations. The third group consists of those men who do not read the classics easily, but who, being faithful and diligent have taken their degree in both languages. These are, in spite of their limitations, able to use commentaries that are based on the original languages and are able to follow up discussions that imply at least some knowledge of Latin and Greek. "This measure of scholarship and ideal of practice is within the easy reach of practically every minister in the land. It is by no means to be despised. It is a measure of power which sets a man far beyond all his brethren who, however naturally able or pious, are without the knowledge which he possesses of these languages. . . . I cannot strongly enough insist upon this point because, while it is the lowest part of the ideal I am setting before you, it is one which brings within every minister's reach whole ranges of theological work which otherwise he would never think of reading." Those who have not even this limited command of the ancient languages are beyond the pale. "A large number of weaklings in the pulpit are men who might have become strong and vigorous in their intellectual and spiritual life, if their equipment had been sufficient to make them appreciate the important works, to buy one first-class commentary rather than three or four commonplace productions of respectable piety. . . . What we need to-day in our ministry is a great body of men who know enough of the past to understand the real problems of the present. And we cannot have such a body of men unless they are willing to make the sacrifices of toil and patient study to acquire

those languages which will open the most important discussions of the past and the present to their eyes."

The speaker admitted that this ideal would be difficult to attain, but possible; that it would take a long time to make it general, but that it was not hopeless. Much depended upon the teachers in the preparatory and high schools and in the colleges whether they imbued their students with a real interest in these studies. These teachers could do much to lead young men to the doors of the seminary. "It is absolutely certain that in college many men lose an earlier desire to enter the ministry, and this through the mere fact that the ministry as an ideal form of human service and as an obligation to the higher life does not seem to have the respect of their teachers. . . . In any case the man who looks forward to the ministry ought to take the broadest and strongest college course which is possible. . . . I believe that Latin and Greek ought to be studied by such men through the whole four years of their college course, so that, having had eight years in these languages, they can go to the seminary able to use them with some degree of comfort, and able to appreciate their value as soon as they enter upon biblical study and the investigations of church history. And in the seminary these languages ought to be used. No year should pass in which the men are not encouraged to read in the Greek Testament and the Greek Fathers, as well as in Latin theology. Thus eleven years of work ought to send the average man out into the ministry of America with an equipment which shall give him a position in every community he enters, as a man of sound education, of real and thorough preparation for his great career."

The second speaker was Rev. A. J. Nock of St. Joseph's church, Detroit. His subject was: "The Value to the Clergyman of Training in the Classics." He gave very little consideration to the practical value of these studies but laid all the stress on their cultural value. He referred to religion as "an inward motion, a distinct form of purely spiritual activity; not an intellectual process, an

external behavior, or a series of formal observances." And because of this fact there is a growth in religion commensurate with growth in culture. "Here it may be seen how distinctly progress in religion is related to progress in culture—I do not say progress in education, for the recent changes in educational aims and ideals make of education a very different thing from culture; the recent revolution in educational processes compels us to differentiate these very sharply from the works and ways of culture. Education, at present, is chiefly a process of acquiring and using instrumental knowledge. Its highest concern is with scientific truth, and its ends are the ends of scientific truth. Culture, on the other hand, is chiefly a process of acquiring and using formative knowledge; and while culture is, of course, concerned with scientific truth, its highest concern is with poetic truth. . . . The end of culture is the establishment of right views of life and right demands on life, or in a word *civilization*, by which we mean the humane life, lived to the highest power by as many people as possible."

Material well-being is the basis of civilization and, therefore, there are ever so many who do not look beyond it. Their striving after knowledge concerns itself with mere information and instrumental knowledge. Their activity transferred to the field of religion leads merely to practical Christian activities. "We do not underestimate these; their value is great, their rewards are great; but the assumption so regularly made, that these in themselves are sufficient indication of a chaste and vigorous spiritual activity on the part of those who originate and promote them is, in the view of culture, manifestly unsound. . .

. . . We of the ministry, therefore, must keep insisting that as our concern is purely with the processes and activities of the spirit, only so far as these things represent the fruit of the spirit can we give them our interest."

"The Christian minister, then, is interested in civilization, in the humane life; because the spiritual activity

which he recommends is related to the humane life much as the humane life is related to material well being. . . . One makes progress in the humane life by the only way one can make progress in anything — by attending to it, by thinking about it, by having continually before us the most notable models of the humane life. And of these available models, we find so large a proportion furnished to us in the literature of Greece and Rome as to force upon us the conviction that in our efforts to exemplify and promote the humane life we simply cannot do without this literature. . . . We do not pretend to argue for the disciplinary worth of Greek and Latin studies; their value as a memory-exercise, as furnishing a *corpus vile* for our practice in analysis, or as a basis for the acquisition of modern languages. We argue solely for their cultural value; we ask that they be restored, understood, and taught as an indispensable and powerful factor in the work of humanizing society. As these subjects are now taught (if an unprofessional opinion may be offered without offense) their grammatical, philological, and textual interests predominate. . . . Let us now have these subjects presented to us in such a way as to keep their literary and historical interests consistently foremost."

" . . . The consideration of Greek and Latin studies in view of the active pastorate usually, we believe, takes shape in the question whether or not it is worth while for a minister to be able to read the New Testament and the Fathers in the original. Into this controversy we have never seen our way to enter; nor have we been able to attach to it the importance that it probably deserves. What interests us in Greek and Latin studies is the unique and profitable part these play in the promotion of the humane life. Nor do we argue with the friends of education as to the possibility of generating and serving the humane life by means of the discipline of science; we affirm simply that the humane life is most largely generated and most efficiently served by keeping before one the models of those in whom the humane life most abounds, and that of these

models, the best and largest part, is presented to us in the literature of Greece and Rome."

Rev. Hugh Black, of the Union Theological Seminary, New York, an eminent Presbyterian, spoke briefly on "Short Cuts to the Ministry, with Especial Reference to the Elimination of Latin and Greek from Theological Education." He deprecated every tendency to shorten or to weaken the preparatory work of the candidate to the ministry. He went on to say: "It ought to be said that it is not by will of the churches that short cuts should have become necessary or possible. A completely educated ministry has always been the ideal of the churches of Protestantism. When the churches have departed from this ideal it is because they have been compelled by necessity. Often the rapid growth of a certain part of the country or the special need in a particular section have made a shortening or a change in the preparatory course imperative. We ought not condemn the theological schools because this has been done. They still strive to attain the highest results. "From what I know of some seminaries in America I am convinced that nowhere, certainly not in Great Britain, [Mr. Black is a Scotchman] is there such a thorough and scientific training insisted on."

But there is another phase of the question which is more difficult. "It is held that even for the training of divinity students Greek is no longer needed, that modern views of the Bible have altered the relative value of subjects, and that the New Testament has been well enough translated to give all that a minister needs even for preaching about it. Scientific subjects, political economy, sociology are of more practical use for the up-to-date minister than the old discipline. It was to be expected that this view should be taken, since it is in line with a change in the whole world of learning generally. Professor Kelsey said that in this matter of the value of Greek we must educate the people. That would perhaps not be so hard as the other task in which we must educate the educators. . . . We suffer from a false democracy in learning which seems

to hold that one subject is as good as another, and so we find an elective system run riot. . . . What is wrong is that this theory, which has its right place in a university with its varied professional schools, has been brought down to the ordinary college course, and even to some extent down to the high school. There is a sense in which it is unspeakably false to say that one subject is as good as another, if by that we mean that for the purposes of education and general culture of the mind any sort of instrument will do as well as another. . . . Complaint has often been made about the short pastorates that are so common today in the ministry. There are many reasons, but one is that the intellectual demands are greater than ever before, and men find it difficult to last out. We are perhaps justified in assuming that a profounder training in these foundation subjects would enable a man to wear longer. . . . It is feared that the utilitarian subjects so-called will ruthlessly sweep Latin and Greek out of our universities. I might believe this if I did not believe that in the long run it can be demonstrated that for the highest education the language and literature and history of Greece and Rome are supremely utilitarian, and that nothing can take their place. In any case there will always be many to whom utilitarianism of the gross type is not the final test of anything, and these are the men who sooner or later become the leaders of men.

Prof. Francis W. Kelsey, of the University of Michigan, in speaking of "Greek in the High School, and the Question of the supply of Candidates for the University," presented extensive statistics to show the relative decline of the number of clergymen in the United States. In 1870 there were enrolled in theological schools of this country 3,254 students, in 1880, 5,242, an increase of 60 per cent., in 1890, 7,013, an increase of 34 per cent., in 1898, 8,371, in 1902, 7,343, in 1906, 7,968, but of this last number 252 were women. The number of clergymen in the country in 1870 was 43,874, in 1880 it was 64,698, an increase of 47.46 per cent., in 1890, 88,203, the increase 36.33 per cent., in 1900,

111,638, including 3,373 women, very few of whom were occupying pulpits, showing a gain of 26.56 per cent. The population grew at the rate of 30.1 per cent. from 1870 to 1880, 24.85 per cent., from 1880 to 1890, and 20.68 per cent. from 1890 to 1900. In 1870 there was a clergyman to every 878 persons — men, women and children — in the United States; in 1880, one to every 775; in 1890, one to every 714, and in 1900 (women included), one to every 681. Of the 108,265 male clergymen listed in the census 1900, 84,760 or 78.3 per cent. were recorded as "native born," 23,505 or 21.7 per cent. were reported as born outside of the United States. In 1900, 11.2 per cent. of our physicians and surgeons, 6.3 per cent. of our lawyers, and 8.4 per cent. of our teachers were of foreign birth. The census enrollment of clergymen differs in an important particular from that of members of other professions. When graduates of law or medical schools turn aside from their profession to enter other fields of work they ordinarily drop their titles and are afterward not enumerated as lawyers and doctors. If, however, men have once taken orders, they generally keep up their ecclesiastical relations and continue their life long to be recorded as ministers. A comparison with the statistics of enrollment in the medical profession is in this respect instructive. In 1880 there were 11,929 students of medicine; in 1890, 15,484; in 1900, 25,213. In the twenty years the number of students of medicine more than doubled, but the increase of physicians and surgeons merely kept pace with the increase of population.

Another factor to be considered is the death rate among clergymen. If the death rate computed in the *Twelfth Census* for "the professional class" (15.3 per 1,000) held true in the case of clergymen, the loss by death in 1900 among the 111,638 clergymen should have been about 1,700, and this loss should have been offset by the influx, into the profession, of the 1,773 graduates of the theological schools recorded in that year. But the death rate among clergymen in the "registration states" in 1900 reached the surprising ratio of 23.5 per 1,000. If this could be proved to be valid

for the whole country, it would imply that the average age among clergymen had increased considerably above normal because not enough young men had of late been entering the profession to keep the average age and death rate down. Though our data, for reasons already obvious, warrant no sweeping conclusions, it seems probable that this situation, in which the Protestant churches may expect to find themselves confronted by a dearth of young ministers of domestic training, is already near at hand. Of the clergymen in "registration states" regarding whom data were collected in 1900 (23,485, about one-fifth of the clergymen in the country), more than 45 per cent. were above the age of 45 years; but of the lawyers less than 40 per cent., and of the physicians and surgeons less than 37 per cent. were more than 45 years old. The number of graduates of all the theological schools of the United States in 1906 was only 1,551.

No interpretation of such data is trustworthy, however, which does not view them in relation to the general educational movement of our country in the past thirty years, a movement which, in point of numbers affected, is without a parallel in the history of education. In 1889-90 the number of students enrolled in the universities and colleges of the country, including separate colleges for women that were such in fact as well as in name, and in schools of technology, was reported as 55,687; in 1905-6, only seventeen years later, it was 135,834 (97,738 men, 38,096 women), an increase of nearly 144 per cent. In the same period the enrollment in secondary schools ran from 297,894 to the almost incredible figure 824,447, an increase of 177 per cent. This growth was not evenly distributed among the professions. In the thirty years from 1875 to 1905 the increase in attendance at schools of theology was 44.8 per cent. (5,234 in 1875, 7,580 in 1905); at schools of law, 450 per cent. (2,677 in 1875, 14,714 in 1905); at schools of medicine, 201 per cent. (8,580 in 1875, 25,835 in 1905); at schools of dentistry, 1,424 per cent. (469 in 1875, 7,149 in 1905); at schools of pharmacy, 436 per cent. (922

in 1875, 4,944 in 1905). The enrollment in schools of technology increased from 7,577 in 1889-90 to 16,110 in 1905-6, or 112 per cent. in seventeen years.

The ministry is not the only profession which is threatened with a shortage of men. There is also a large relative decrease in the number of men engaged in teaching. Nor does this country stand alone in the decline in the number of its students of theology or in the proportion of men among its teachers. The following table shows the enrollment of the professional students of the German empire:

ENROLLMENT OF STUDENTS IN CERTAIN PROFESSIONAL DEPARTMENTS IN GERMANY.

Year.	Theology.			Law.	Medicine.
	Protestant.	Catholic.	Total.		
1875-76	1,519	710	2,229	4,537	3,333
1880-81	2,384	648	3,032	5,260	4,179
1885-86	4,403	1,068	5,471	4,825	7,680
1890-91	4,190	1,232	5,422	6,670	8,381
1895-96	2,860	1,469	4,329	7,655	7,664
1900-01	2,437	1,584	4,021	10,292	7,815
1905-06*	2,166	1,680	3,846	12,456	6,142

*Winter semester. The writer is indebted to the commissioner of education for data kindly furnished.

Mr. Kelsey does not treat the causes of these conditions exhaustively, but he indicates several things that have bearing upon them. He said: "In the first place, the lack of homogeneity in our cultural conditions directly affects those two professions which are the most obvious expression of the social consciousness upon the ideal side, teaching and the ministry. In the conflict of impulses seeking expression among us there is no clear note, there is a lack of that imperative which forces men to the pulpit or the teacher's desk to become interpreters and prophets

for the life around them. How different it was in Puritan, New England, when babes were consecrated to the ministry in the cradle! From the economic point of view the ministry is on a different footing from teaching. Because the social imperative is not heard for either calling, both are generally shunned by men who have financial resources, who make other professions or occupations their first choice. Both callings are, therefore, in great part recruited from the ranks of those who are not financially independent. But so soon as a young man manifests a desire to study theology, his church reaches out to him a helping hand. Not only does he receive moral encouragement, but in most denominations a less or greater measure of financial support through college and seminary. This subsidizing the study of theology has also now and then carried through a costly and extended course of training, as along the line of least resistance, students who possessed no other quality of fitness than a kind of superficial goodness due to a lack of force, and it has pauperized many a well-meaning fellow who has gone out into the ministry with the perverted notion that the world owed him a living. But these are accidental, not necessary, results of a system that is on the whole probably as advantageous as it is, under present conditions, necessary. Nothing could be farther from the truth than the frequent assertion that men shun the ministry because the temper of our time is prevailingly sordid."

"The chief cause of the decline in the number of our students of theology lies in the lack of adjustment between religious and secular education. The academy of the olden time, the preparatory department of the denominational college, and the college course in vogue to the late eighties and the early nineties, led directly and easily to the study of theology; Greek, Latin, mathematics, and moral philosophy in some form were staples of instruction, with a certain amount of prescribed work in the modern languages, English, history and the natural sciences. Now — how great is the change! While exact

figures are not obtainable, it is easy to see how small a number of boys of secondary rank (50,000 would be a fair guess) in comparison with the whole number of boys pursuing secondary studies (415,038) were in the classes of institutions in which the claims of the ministry may be presumed to have been kept before them, and in which the course is so laid out as to lead easily to the study of theology." In nine-tenths of our public high schools there has been no Greek at all. Among 722,692 students in the high schools only 8,886 were taking Greek, and of these only 4,510 were boys. In the private secondary schools 5,184 boys were taking Greek, possibly nearly as many more were enrolled in Greek classes in college preparatory departments. The result is that many men, when they look over the special requirements for the study of theology, conclude that they cannot make the preparation in a reasonable length of time, and turn to other work. "The secularizing of American education has put a greater handicap on preparation for theology than upon that for any other calling. . . . The only adequate remedy is that suggested by the situation. Greek must be restored to our secondary schools; then the number of young men having Greek will be large enough to furnish a full quota to theological study."

The chairman of the conference, President James B. Angell, concluded the discussion with a few appropriate remarks:

"The collection of statistics presented by Professor Kelsey seems to me of much value. I have myself been inclined to attribute the decline in the number of candidates for the ministry primarily to the transition which our theology and our biblical criticism are now going through. Many a student who means to live a religious life is not sufficiently settled in his views of certain questions to dogmatize upon them as a preacher might be expected to do.

"I think, nevertheless, that there is ground for the thesis that the lack of training in Greek in so many schools prevents some men from inclining to study theology. I

wish I felt more certain that the knowledge of that fact will lead school boards and private schools to reinstate instruction in Greek where it has been dropped.

"I am hoping that when our churches have passed through the period of transition and have become fairly settled on some common ground, young men will not in so many cases as now hesitate about becoming preachers and pastors. They will then demand instruction in Greek as a matter of course. Meanwhile I hope that the suggestions in the paper may bear fruit."

It must be gratifying to all who are interested in the preparation and training of men for the ministry to hear views such as these men have expressed. It has always been a Lutheran ideal to have a well-educated pastorate. And we, too, are convinced that in this day and time when the intellectual standards of our people generally have been immeasurably heightened, when the contest with the forces of this world is keener, we not only need men in the ministry of the greatest natural ability and of the most thorough practical training, but also of the broadest culture. While we might go on our own way serene in the consciousness that it is the right one and not pay any attention to what other denominations are doing around us, it may be just as well for us to know what is going on in the world in which we are, and then also to be glad that others, too, feel our emotions and think our thoughts. There have, indeed, been Protestant denominations which for a time affected to despise an educated ministry, but that was generally in their earlier life, and so soon as they became settled and established churches they, too, began to provide colleges and seminaries. The consensus of opinion will aid the establishment of public opinion, and if we find all the Protestant bodies about us striving for the same ideal in this matter, it will make our own task the easier.

It is true that at times our church, compelled by necessity, has had to deviate from her ideal. The rapid development of this country, the unprecedented growth of the church in some sections, the appalling scarcity of pastors

has made the erection of practical seminaries imperative. These modest beginnings, however, have often developed into full-fledged colleges and seminaries, when the conditions have improved. Thus our practical seminary at St. Paul several years ago lengthened its course by one year and will no doubt add more in the course of time. It is a step in the right direction.

The statements that the high school does not properly prepare men to go on with the study of theology, and that the ordinary college tends to draw men away from the university rather than that it leads them to it are significant. They also, are not new. We have said the same thing time and again. We have been talking from the wrong side of the fence; we have not been heeded because we were apparently speaking in our own interest. But when a man like Mr. Kelsey, an acknowledged leader in all the higher educational work in this country, a man who has done much for our high schools, makes the admissions that he does in regard to them, and when other men of almost equal prominence pass the strictures that they do upon the colleges, the effect upon us is no less pleasing than it is surprising. In general the educators of the country have been inclining more and more to the view that the small college with its rather rigid curriculum is by far the better agency for the attainment of a general education than the large university. And if some of us have not yet learned the lesson, it is time for us to do so now: that we are to make use of the college which we have and which we support. Here we have a course which, though narrow, leads to a goal. Here there is an influence which strives to guide men in the right direction. It may not be effective over all; it certainly is over many. I could cite numerous instances from my own personal acquaintances where the influence of our school has brought men into the ministry, or else has held them to it.

Is everything, then, just as it ought to be with us? Have we no aspirations? Is there no room for improve-

ment? Alas, our men do not always show the refinement and the broad culture which we might expect of them. Too many of our men do not regularly use their Greek New Testament. Too few are able to read the Fathers of our church. Too many of our students in the seminary use the English translation of Schmid's Dogmatics rather than the original. Of course, these things are not wholly the fault of the school. The personal indifference of the individual or also, at times, his circumstances are to blame. Some men did not improve their opportunities when they were in college; others are prevented by stress of work from doing what they could or would wish to do. But, on the other hand, could not our college do more for its students? Ought it not offer more courses or ought it not devote more time to some of its courses than it does? We are of the decided opinion that these things could and should be done?

Let us confine ourselves to the classics. These studies are by the opinions of most educators the best means for the attainment of a general culture. For the minister they have immense practical value. They are the finer tools of his trade. I think we are justified in saying that our work is thorough as far as it goes, but it does not go far enough. We offer in our preparatory department and in the college six years of Latin, five recitation-periods of 45 minutes per week. Compare this with Latin work in a German gymnasium. There the complete course extends over nine years and there are seven recitations per week throughout the course! More than twice as much time is devoted to this study than we allow for it. Or compare our work with that of a student who carries the Latin course through a standard American college. In the first place he must offer four years of Latin for entrance and then he devotes four years more to it in college, eight years instead of six. And then he has also given a much greater proportion of his time to it than a student in our college does. In the high school he has had 45 minute periods, five a week for Latin, but only from 20 to 25 periods per week in all. In our school the student has been carrying from 30 to 33

periods. In the high school one-fourth to one-fifth of the student's time has been given to Latin; in ours, one-sixth or less. In the colleges there are hour recitation-periods and a student usually has from 12 to 18 a week with four recitations a week in any one branch. Our students in corresponding classes carry from 25 to 29 45 minute periods per week, five of them for Latin. In the American college the student of Latin gives one-third or one-fourth of his time to Latin; in our school one-fifth to one-sixth.

Nor is the matter of time the only respect in which our work is limited. We do not, and, in the nature of the case, we cannot offer the same variety of courses in these branches as other larger and better equipped schools do. There are many phases of classical life and many features of Greek and Latin knowledge which we do not touch upon. We offer no courses in Greek and Roman literature, not to mention Greek art or Latin and Greek archaeology. We have no course in Greek and Roman mythology. We read nothing of authors like Pliny, Martial, Juvenal, Quintilian, Plautus, Terence, not to mention Sallust, or Nepos, or Seneca or a number of others. We read too little of Cicero, Horace and Virgil. In Greek only one drama and only a few books of Homer are read and only two books of Xenophon. (That is, of course, in connection with the work that is covered).

When the conditions are as they are, can we hold up our head and boast of the excellence of our course? Can we justify ourselves and say that we are doing all that we can, when others are doing ever so much more? Are we asking too much if we say that an additional year for our course is imperatively demanded and that the course should be broadened? It is time for us to be waking up. Progress is marching on. Our brethren in the ministry, in whose hands the fate of our institutions rests, do not know conditions, often even those who are very much interested in our educational work. When one good brother was told of the entrance requirements in Latin for the freshman class of a standard college, he naively asked: "Why, what is

there left for them to read after they get into college?" If others have learned from us the principle involved, we should not let them outstrip us in the application of the principle. If we are convinced of the necessity of an educated ministry, let us educate our candidates as well as possible. It is a stupendous task which confronts them; the best equipment attainable should be given them. It is for the men who are already in the work to see to it that they who come after them are fitted out with the most adequate practical training based upon a broad general culture.

THE AUGSBURG CONFESSION.

BY REV. O. S. OGLESBY, A. M., PITTSBURG, PA.

ARTICLE I. — OF GOD.

Two dates appear upon the historical calendar of the Lutheran church for which she is profoundly thankful, namely the 31st of October, 1517, and the 25th of June, 1530, the first being the day of the declaration of her independence, the second, the day of the beginning of the erection of the grand and stable structure, the conservative and confessional Evangelical Lutheran Church.

In the early struggles of the Reformation it was clearly seen that the evangelical hosts must have a distinctive confession of faith, to which all could heartily subscribe, and around which all could rally as an army rallies around an accepted banner. From the doctrinal matter furnished and the form given by Dr. Martin Luther, the master mind of the Reformation, the Augsburg Confession was developed into the present incomparable and incontestable form by the scholarly minded and gentle spirited Melancthon. The giving forth of this Confession was a crisis in the work of the Reformation, and of the Christian Church.

The unorganized hosts, liberated from papal thralldom, was subject to demoralization and defeat. But in this confession of faith they found a common ground upon which they organized into an invincible army of the living God.

Thus was given to them a banner which they could follow to certain victory. In the giving of this confession is found a peculiar fulfillment of the Words of the Psalmist (60.4), "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." Thus, to her enemies did the Evangelical Church literally become "terrible as an army with banners."

Inasmuch as God is the Genesis, the Development, and the Goal of all true faith, it must necessarily be that every worthy confession of faith begin with an expression of the faith of its adherents concerning God. This Our Augsburg Confession does, setting forth in its first article the concept of God held by the heroes of the Reformation, the founders of the Evangelical Lutheran Church. Consequently this paper shall treat of

THE FIRST ARTICLE OF THE AUGSBURG CONFESSION AS THE DECLARATION OF THE LUTHERAN CONCEPT OF GOD.

I. *The Source From Which This Concept is Formed.*

a) *From the Book of Nature.*

The worthy compilers of the Augsburg Confession had a definite knowledge of God from which they formed a clear concept of God, to which concept they gave a concise expression in the First Article of the Augsburg Confession. But how can man know God? We are but worms that dwell in the dust. We cannot see except light be given us, we cannot understand except another teach us. "The Lord is high above all nations, and His glory above the heavens." (Ps. 113, 4). "Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see." (I. Tim. 6, 16).

But notwithstanding God's infinite exaltation, and the unapproachable light in which He dwelleth, we may still obtain that knowledge of Him which is essential to our happiness on earth and in heaven, for such is His gracious will

toward us. To this end, God has placed before us two glorious volumes in which He reveals Himself to us, and in one of which He gives to us that Teacher whose office it is to "guide us into all truth."

These two books are known to us as "The Book of Nature," and "The Book of Revelation," and our knowledge of God is designated as natural or revealed according to the volume which we study. There is, indeed, a natural knowledge of God which all men possess to some degree. Of this Paul speaks when he declares, "The Gentiles do by nature the things written in the law," and thus show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (Rom. 2, 14-15). This natural knowledge of God is such as men may acquire through the study of the works of nature, by their own reason and strength. Men may, indeed, thus gain a very considerable and *useful* knowledge of God. Through the things that are made men may learn to know "even His eternal power and Godhead." Neither is the knowledge thus gained wholly ineffectual. It leaves men without an excuse before the bar of God, and in many cases it proves a "*forerunner*" preparing the way for that more perfect knowledge gained alone through the written word of God, and is a very considerable factor in determining our concept of God.

But while this natural knowledge is profitable, it is not sufficient unto salvation, nor to the forming of a correct concept of God. "The heavens declare the glory of God and the firmament sheweth His handiwork." Through the book of nature we learn that there is a God who is an Omnipotent Creator, an Omniscient Law-giver, and a Righteous Judge, but from this source we never learn that He is a gracious Father, that with Him there is forgiveness of sin, in short, that He is love. For this knowledge we must go to a more proficient source, which, to our joy, God has graciously given us in

b.) *The Book of Revelation.*

God does, indeed, dwell in light unapproachable by men. The glory of God, even as it was reflected in the face of Moses, had to be veiled that men might look upon it. (Ex. 34-35). But the salvation of men and the honor of God required that men should have a more ample and accurate knowledge of God than that which they could obtain through the works of creation, "through their own reason and strength." Therefore, God, in His infinite mercy, came forth, as it were, from that unapproachable light" in which He dwelt, and clothed Himself in a light adapted to the sinful condition of men, even the light of His Word, upon which men can look, and by which they can learn rightly to know Him to that extent that is necessary to our temporal and eternal happiness.

God gave to men a supernatural revelation of Himself (of His nature, attributes and will), first through the prophets, in the Old Testament. In the fulness of time He gave a full and final revelation of Himself through the words and life of His own Son, Jesus Christ, in whom, "made flesh and dwelling among us, we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1. 14). Of the words and life of Christ, the Evangelists, under the guidance of the Holy Spirit, made a faithful record, as found in the four gospels of the New Testament. This record was, in turn, faithfully explained and applied to practical life by the apostles, likewise guided by the Holy Spirit, as found in the Epistles of the New Testament. These writings of the prophets, evangelists, and apostles, which comprise the Old and New Testaments, constitute the source, the *only* source, and an *all sufficient* source from which whosoever will may obtain a full, accurate, reliable, and saving knowledge of God.

Through this written word, by the aid of the Holy Spirit, who always accompanies the word, man may learn all about God that is necessary unto salvation, and all God wills for us to know of Himself in this world. That eminent theologian of the 17th century, John Gerhardt, wrote:

"The holy Scriptures are the Word of God reduced to writing according to His will, by the prophets, evangelists and apostles, perfectly and perspicuously setting forth the doctrine of the nature and the will of God, that men may thereby be brought unto eternal life." This divine revelation, this written word of God is the primary, crowning and controlling source of the Lutheran concept of God. Thus are we led to consider

II. That which this concept confesses.

a.) The absolute unity of the Divine Essence.

The claim of the Reformers was not the founding of a new church, but simply "*the purifying of the temple*" which Christ Jesus erected upon the rock of Christian faith so grandly confessed by the apostles in the words spoken by Peter, "Thou art the Christ the Son of the living God." (Matt. 16. 16.). Therefore, in the very first sentence of their first official and permanent confession, they declared their unswerving adherence to the noble confession of the apostolic doctrine of God, formulated at the Council of Nice, and known as the "Nicene Creed." The Lutheran church thus, in the days of her infancy, declared that she unanimously held and taught concerning God, the absolute unity of the Divine Essence, and the positive Trinity of Persons, which was the faith of the fathers, which was the faith of the apostles, which was the faith of the prophets, which was the faith once delivered unto the saints by the gracious work of the Holy Spirit.

"Our churches unanimously hold and teach that there is only one Divine Essence, which is called, and truly is, God." It is utterly impossible for men to give a full and complete definition of this "one Divine Essence which is called, and truly is God." A full and complete definition implies a full and complete comprehension of the subject defined, and this no man ever had, or can have, of God. Neither the sublimest depth of human erudition, nor the utmost stretch of human imagination have ever measured the fulness of the nature, attributes, majesty and glory of this "One Divine Essence." Though He who dwelleth in

light, unto which no man can approach, hath revealed Himself unto us in a light in which we can behold Him, His face is still veiled, and we see only, as it were, "through a glass darkly." (1 Cor. 13, 12).

Our heavenly Father in His written word declares many truths to His children which He knows they cannot fully comprehend, but which He also knows to be essential to their guidance, protection and salvation. Thus He declares the absolute oneness of His essence, and the supremacy of His majesty, power, glory and honor.

These declarations are found in abundance in both the Old and the New Testaments. "I am God, and there is none else; I am God, and there is none like me." (Isa. 46, 9). "I am the Lord, and there is none else, there is no God beside me." (Isa. 45, 5). "I am that I am." (Ex. 3, 14). "Hear O Israel; the Lord our God is one Lord." (Deut. 6, 4). Which words are also quoted by our Lord Jesus in the gospel of St. Mark 12, 29. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17, 3). "There is none other God but one." (1 Cor. 8, 4). "There is but one God, the Father, of whom are all things, and we in Him." (1 Cor. 8, 6). "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. 2, 5).

Thus we clearly prove from the one unerring source of information, that that faith which our church so clearly expresses in her first article of her confession, concerning the unity of the Divine Essence, is not based upon a mere inference drawn from the word of God, or from other sources, as was the faith of the boy in the catechetical class when he said: "There can be only one God, for if there were more than one they would fuss."

Our faith that there is only one Divine Essence, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, the Creator and Preserver of all things, visible and invisible," is built upon a firm and indestructible foundation, even the clear, explicit and oft repeated Word of

God given to the world through the prophets, God's own Son, the evangelists and the apostles. Though God is incomprehensible to us, it is, nevertheless, profitable for us to seek (within certain limits) to know Him, for as Augustine says: "If you (by such efforts) cannot find out what God is, you may, at least, avoid thinking of Him what He is not." From the written Word of God have been formed numerous condensed declarations of what the holy Scriptures declare to be essential and distinguishing properties or attributes of God, which declarations have been, in varying degrees, accepted by our church as limited and imperfect definitions of God. One of these definitions is given in the words, "God is an infinite Spiritual Substance." (Jac. Christ. Faith p. 20). Another in the words: "God is a Spiritual essence, intelligent, eternal, true, good, just, holy, chaste, merciful, most free, of immense wisdom and power, different from the bodies of the world, and all creatures." (Jac. Xian Faith p. 20). Still another is found in our little Catechism (Cal. Ed.), expressed in the words: "God is a Spirit, who is eternal, omnipotent, omniscient, omnipresent, holy, righteous, merciful and truthful." But all these definitions are but paraphrases of this definition given in the first article of the Augsburg Confession, which stands unsurpassed in excellence, unrivaled in the affections of our church, and unrefuted by the enemies of the truth. But there is a second feature of this confession of the first article which also demands our attention, viz:

b.) *The positive Trinity of Persons.*

Our church in the article under consideration, having unequivocally declared her faith in the One Divine Essence, proceeds to declare with equal clearness; "*that yet there be three persons of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost,*" i. e. the church, in these words most clearly and positively confesses her faith in the *Trinity of Persons*. To pass from the consideration of the *One Divine Essence*, to the contemplation of the *Trinity of Persons*, is to pass from the study of an *incomprehensible problem*, to the investigation

of an *impenetrable Mystery*. "Without controversy great is the mystery of godliness." (1 Tim. 3, 16). As Paul said when speaking of Christ and the church (Eph. 5, 32), so say we when speaking of the holy Trinity, "*This is a great mystery.*"

In investigating this mystery we can not walk by sight, i. e., by the light of reason, but must walk by faith, i. e., by the light of revelation, following the sound of the voice of God, in the confidence which His words inspire. The Trinity of Persons is purely, and strictly speaking, an article of faith. They who insist upon making human reason the Master interpreter, and final arbiter of the holy scriptures will never unreservedly accept the doctrine of the Trinity. To all such, past, present, and future, it has proven, and must prove a stumbling block, a rock of offense, one of those hard sayings on account of which multitudes turn back, though they profess to be ready, in every other respect, to accept Christianity, or even to have accepted it. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: Neither can he know them, because they are spiritually discerned." (1 Cor. 2, 14). They alone are true Trinitarians who are enabled, by the grace of God and the power of the Holy Spirit, to accept with *implicit* confidence every clear statement of the Word of God, "casting down imaginations (reasonings), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10, 5). This doctrine of the Trinity is no mere scholastic speculation which men accept or reject according to their own fancies, and yet retain their claim of belonging to the brotherhood of Christ. It is the most fundamental of all articles of faith. It is the "*Sine qua non*" of Christianity. To deny the Trinity is to deny God. "He is anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." (1 John 2, 22-23).

The compilers of the Augsburg Confession were very careful to be understood in what sense they used the word "Person" in this article. They definitely state that "they use this word in that signification in which the ecclesiastical writers (the fathers) used it in this cause, to signify, not a part or quality in another, but that which properly subsisteth."

Many false prophets have juggled with this word, "Person," as pertaining to the Trinity. They tell us it does not mean that which has an actual personal existence, but is used, as it were, in a figurative sense, to designate attributes, powers, or manifestations of the one Divine Essence. That it means that one and the same person is $\tau\rho\iota\omega\nu\upsilon\mu\omicron\varsigma$ (possessed of three names), just as one and the same man has a praenomen, nomen, and cognomen, (e. g., John Todd Bartlet). As, for example, the word "Father" does not mean an actually existing person, or an actual fatherhood, but simply the benevolent, fatherly disposition of God toward all men, a kind of a brotherhood of man idea. That the word "Logos" does not mean a distinct person, but simply means a vocal word, and that the name "Holy Spirit" does not distinguish any personality, but merely signifies operations, or activities of God.

In this article the declaration is made that no such jugglery is intended by the use of the word "Person," but that it is used to express *"that which properly (actually) subsisteth."*

Gerhardt fitly expresses the sense in which the word person is used in this article when he says: "The general theory will be comprised under the following heads: (1) That there is one undivided essence ($\epsilon\upsilon\delta\omicron\sigma\iota\alpha$) of these three persons. (2) That these three persons are truly and really distinct from each other. (3) That they are distinguished by their own personal properties." (Schmid Dogm p. 160). "By person ($\epsilon\pi\omicron\sigma\tau\alpha\sigma\iota\varsigma$), there is understood an individual, intelligent, incommunicable substance, which is not sustained, either upon another, or from another (Chemnitz Loci Theologici Schra. Dogm p. 163), Here again

we affirm that the faith of the church is not founded upon human opinions, or inferences, nor upon man's interpretation of the Holy Scriptures, but upon clear and explicit declarations of God's written word. We will here content ourselves with quoting one scriptural passage concerning each of the three persons of the Godhead, in which the person mentioned is declared to be God. 1 Cor. 8, 6. "There is but one God, the Father, of whom are all things, and we in Him." 1 John 5, 20. ("This Jesus Christ is the True God and eternal life.") John 1, 1 and 14. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us." Acts 5, 3-4. "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God."

Such declarations of Holy Scriptures in proof of the Trinity of Persons in the one Divine Essence might be quoted by the score, but these are sufficient to prove the indestructible foundation of our faith. We, therefore, hold that the teachings of God's Word, and the faith of our church are beautifully expressed in the following quotation from an ancient (the Athanasian) creed, namely: "Who-soever will be saved, before all things it is necessary that he hold the Catholic (true Christian) Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic (true Christian) Faith is this: that we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

"But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: The Glory Equal, the Majesty Co-eternal."

Praising God for His adorable grace, for the gift of His precious word, and of our faith in Him through this word, we will endeavor, in conclusion, briefly to state

III. *What This Concept Condemns.*

"It condemns all heresies which have sprung up against this article," such as Dualism, Polytheism, and Unitarianism. The first heresy condemned in this article is that of Dualism, or the doctrine of two eternal and omnipotent principles, or beings, diametrically opposed to each other, the one the god of evil, creating darkness and all things subject to corruption, hence also the human body. The other, the god of good, creating light and all things pure and spiritual, hence also the rational soul of man. This doctrine is heathen in its origin and substance, and was brought into the church by men who pretended to worship God, but worshiped Him with their lips only, while their hearts were far from Him. Who accepted the form of Christianity, but worshiped the god of their own vain imaginations. This error originated with Manichæus (born A. D. 215-216), and wrought much mischief in the church, and its evil effects are still manifest. This false teaching was effectually refuted in the Nicene Creed, and is specifically condemned in the first article of the Augsburg Confession.

This article also, in the same manner (specifically), condemns the Valentinians, who taught an aggravated form of Polytheism. Of this heresy Valentinus (died A. D. 160) was the author. He and his followers taught that the Divinity sends forth other beings out of Himself, called aeons (αἰών) and that these aeons again sent forth other beings. This was an outgrowth of the "Platonic philosophy which represented the Deity as an assemblage of aeons." The adherents of this theory were known as "Gnostics, who considered aeons as certain substantial powers, or divine natures, emanating from the Supreme Deity and performing various parts in the operation of the universe." (Century Dictionary).

According to this theory there would, indeed, be *many* gods, a genuine *δὸς ἀπὸ πολλοῦ θεοῦ*, a constant multiplying of gods, until the heavens and the earth, yea, the whole uni-

verse would be full of gods, which would even then not be equal to the one true God of revelation, who fills heaven and earth, yea, all immensity of space.

This Valentinian heresy was so ingenuously interwoven with fragments of truth, especially concerning a redemption accomplished by a Jesus from heaven, and was presented in such poetical language, and beautiful phrases, that it deceived and still deceives many men. But it was condemned by the Nicene Council, and the advocates of the gospel assembled in Augsburg, June, 1530, faithful to the truth, and in harmony with their declared adherence to the Nicene Creed, also condemned this heresy, and with it, all forms and shades and degrees of Polytheism. This article also specifically condemns the heresies of the Arians, Eunomians, Mahometans, and such like." To this enumeration is then added a paragraph especially condemning the Samosatensians, Old and New. (The New Samosatensians originated in the 16th century, and were afterward called Socinians).

Though we here find four distinct forms of heresy condemned, it is, after all, only the condemnation of four forms of the same heresy which may, with perfect correctness, be labeled "*Unitarianism*." In each form the basic idea is one God, *one* in *essence* and *one* in *person*.

In each system, or theory, here enumerated, the divinity and distinct personality of the *Λόγος*, and of the *ἁγίον πνεῦμα* are denied. In each instance it is but to "craftily and wickedly trifle, after the manner of Rhetoricians, about the Word and Holy Ghost, that they are not distinct persons, but that the Word signifieth a vocal word, and the Spirit a motion created in things." It is a sophistical effort to explain away the distinct personality, the self-subsisting second and third persons of the one Divine Essence, a determined effort to substitute the empty vagaries of the mind of men for the clear revelations of God's Word.

This heresy which originated with Arius, a deacon of Alexandria, (born A. D. 256, died 336), spread over the entire Christian world, and wrought great confusion and

injury in the Church of Christ. At the Council of Nice (325) this heresy was condemned, but not killed. Again, at the Diet at Augsburg (1530), it was condemned, and still not killed, nor will it die as long as there are those in whom reason reigns to the dethronement of the Holy Spirit. This Arian heresy is the foundation stone of the religion of present day secret societies, all of which confess faith in a supreme being, and essentially all of which make an explicit denial of, or, at least, maintain a profound and politic silence with reference to the Son and the Holy Spirit. This is the shibboleth of all lodge rituals.

Neither is this Arian form of Unitarianism confined to organizations of acknowledged human origin and construction. Organizations which claim to be of God, to belong to the *Corpus Ecclesiae*, also confess and teach this same heresy. Among these semi-spiritual organizations, to which the compromising spirit of unionism cheerfully accords the name of the church, may be mentioned the Unitarians, Universalists, Swedenborgians, and the Free Protestants (*Frei Protestantish*). These openly and confessedly deny the divinity of Christ and the Holy Spirit, and are openly condemned by this first article of the Augsburg Confession. Other sects, such as the New Lights, the Disciples, or self-styled "Christian Church," which are most indefinite in their confessions, especially with reference to Christ, are also condemned by this article, insofar as their confessions are indefinite and indistinct upon this subject. Upon this vital and fundamental article of the Christian faith, the founders of the Lutheran Church were a unit. For four centuries her sons have remained a unit, and may God grant that her children may remain a unit in faith concerning this fundamental article of her confession, until the church militant shall be superseded by the church triumphant.

NOTES AND NEWS.

BY G. H. S.

FOREIGN.

An Islamic Congress on an extensive scale is to be held during the coming months in Cairo, the purpose being to have the Mohammedan nations unite in a determined effort to make their influence felt more in the world politics and world thought of the day. The main agitators are the Russian editor of the journal known as *Terdjuman*, Ishmael Bey Gosprinski, and Mustapha Pasha Kamel, head of the anti-English agitation in Cairo, and the great prophet of nationalism. The congress is to be held in the University of Cairo, and Christian missionaries in Moslem countries are looking with some concern at this revival of Islam. The outspoken anti-Christian organizations of Germany have just formed a union called the *Weimarer Kartell*. The following organizations, all national in character and at least anti-churchly in purpose, are here represented, viz.: Association of Free Religious Congregations in Germany; the Association for Personal Religion; German Society for Secular Schools and Moral Instruction; German Society for Ethical Culture; German *Monistenbund*; Association of Free Thinkers; The Free Ethical Society; the *Giordano Bruno Association*; Young German *Kulturbund*. These have agreed upon the following programme: 1.) Free development of intellectual life and rejection of all suppression of free thought. 2.) Separation of Church and State. 3.) Separation of School and State.

In the *Internationale Wochenschrift*, of Berlin, Professor Kund Francke, of Harvard University, proposes an enlargement of the professor exchange scheme between Germany and America by the establishment of an Art Exchange. Referring particularly to Saint Gaudens he declares that the wonderful progress of American art, especially in sculpture and painting, is practically unknown

to the Germans; and that, on the other hand, even the best of German artists are not known even by name in America. He accordingly proposes a German art exhibition in America, and at the same time an American art exhibition in Germany. Both nations have much to learn from each other in this field.—At the special invitation of Christian Church Society in the Interests of Peace, recently one hundred and forty prominent pastors and professors from all sections of the Fatherland went to England to confer with the English brethren on the best way and manner of preserving peace and cultivating good feeling between England and Germany.—A movement on a large scale has been inaugurated in Germany, entirely in the business world and solely in the interest of business, to have a less variable season for Easter. On the basis of proposals by the astronomer, Prof. Dr. Foerster, of Berlin, it is proposed to agree to celebrate Easter Sunday always between the 5th and the 11th of April. The matter now goes to the Protestant and Catholic church organization for deliberations.

INDEPENDENT THOUGHT IN THE ROMAN CATHOLIC CHURCH.

The fact that evidently a large proportion of the Catholics of France are not responsive to the appeals of the Vatican in the present struggle against the state authorities and that in the recent elections in Germany in a number of districts the Catholics broke away from the Ultramontane Centre candidates to support a "Patriotic" Catholic candidate, has drawn the attention of Protestant papers particularly to the independence of thought and action that is showing itself in various sections of the Church of Rome. A writer in the Lutheran *Kirchenzeitung*, of Leipzig, in commenting on these facts, starts out with the words "*Es wetterlenchtet stark in der Römischen Kirche*" (Lightning is flashing strongly in the Catholic Church). Indeed, in Catholic circles of Germany themselves, the distinction between a "political" Catholic and a "spiritual" Catholic is not infrequently made. The movement toward an eman-

cipation of Catholic thought and life from Ultramontaniam and especially Jesuitism was most ably headed by the late Professor Krauss, of the University of Freiburg, who insisted that the policy of the church should not be primarily of a poetical character, or directed toward the greater glory of Rome alone, but should be a realization of the principles and teachings of the founder of the church. That has sometimes been called "Americanism" in the Catholic church, the spirit of independence, in Europe, and especially in Germany, assumes the form of an independent research in the different departments of investigation. Professor Schell, of Würzburg, who died only a few months ago, was an able advocate of the theory, that the scholarship of the Catholic church must be in touch with the ablest research of the times, and in all matters not directly pertaining to faith be emancipated from the control of the church authorities. The successor of Krauss in advocating a more evangelical type of Catholic teachings is Professor Ehrhard, formerly of Freiburg but now of Strassburg, whose work on "The Relation of Catholicism to the thought of the Twentieth Century," was a sensational achievement. Some of the products of this group of Catholic scholars, especially of those connected with the publications of the "Görresgesellschaft," of Munich, the leading historical society in the Catholic church of Germany, or of those who contribute to the theological monthly published by Professor Bardenhewer, of Munich, are welcomed by Protestant scholars as equal to the researches of themselves, however little they are liked by not a few of the church dignitaries. Tübingen too has been headquarters for independent Catholic scholarship, especially in the department of Patriotics and Church history, of which Professor Funk has been the ablest representative.

This movement is not to be confounded with the Old Catholic, for these men do not wish, as Doellinger did, to break away from the church, but to reform the life of the church from within. Nor has it any connection with the "Reform" Catholicism, of which the "*Zwanzigste Jahrhun-*

dert," of Munich, is the organ, and which, however also without severing with the church, goes to such radical extremes as to advocate the abolition of a library of the priests. The movement is not organized particularly, but the evidence of its vitality are shown constantly at unexpected quarters and at unexpected times. Perhaps the most notable example in the immediate present is a volume from the pen of the leading Catholic dogmatician in the University of Breslau, Dr. Pohle, who openly recognized the blessings that came from the Lutheran Reformation and urged upon the Catholics to learn from the Protestants.

In Austria this independence has assumed the form of the well-known "Away from Rome" movement, which in the eight years of its existence has taken nearly fifty thousand people out of the Church of Rome and induced them to connect themselves with the Protestant church. It is publicly recognized by the ablest Catholic journals of Germany, that a chief reason for this loss is the ignorance and the lack of spirituality in the Catholic priests of Austria. The Evangelical *Mitteilungen*, of Vienna, the official organ of this propaganda, declares that it has come to stay and that it is of a healthier spiritual character now than ever, as it has been divorced entirely of all political and national tendencies and is a purely religious crusade.

In France the "Former Priest" agitation, lead especially by the former Abbe Burrier, has taken scores, and it is even claimed hundreds, especially of the younger priests, out of the mother church, especially those who were dissatisfied with the lack of evangelical life in this church. The critical Biblical movement headed by Loisy is by no means crushed, although this excellent savant has been forced to silence. In not a few cases the advocates of their independence of thought in the Catholic church resort to anonymity in the prosecution of their propaganda, as Doellinger did in his famous letters to the Munich *Allgemeine Zeitung* during the Vatican council. In that same journal there appeared several years ago a series of "Spectator" letters that criticized the policy of the Catholic hierarchy

mercilessly, yet in a way that showed that the author himself was a Catholic. Who he was has never become fully known, although it was generally suspected that it was the brilliant Professor Krauss.

Conservative Protestant journals, as a rule, are not oversanguine in their expectation of the outcome of this movement. Doellinger did not prove to be "another Luther," nor did Krauss, and Ehrhard will not, history shows. It is said that the career of such inter-Catholic reformers usually end with a "laudabiliter se subiecit."

DISINTEGRATING ELEMENTS IN THE PROTESTANT CHURCHES OF GERMANY.

While the probabilities are very slight that any number of the forty-eight Protestant state churches of Germany, or even any single one of importance will follow the example of France and of such Swiss districts as Geneva and Basel, and bring about a separation of the historic connection between state and church, it nevertheless is a fact that disintegrating factors and forces are at work tending very decidedly in this direction. Probably too much stress has been laid on the fact that in the great industrial centres and in the great cities, not only hundreds but thousands have recently officially announced their break with the church, the number in Berlin being now fully twelve thousand. The fact of the matter is that this is a rather diminutive move born of the travail inaugurated by the Social Democrats twelve or eighteen months ago, the purpose of which was to bring about a *Massenaustritt* of hundreds of thousands or even millions that would frighten the authorities into a more lenient treatment of the policies and wishes of the Social Democrats. It must be remembered that those who did leave and are leaving were and are men and women who have been only nominally in connection with the church anyhow and scarcely with any exception had not darkened the door of the house of the Lord for years. In Germany everybody is born into the church and individually is a member until he declares that he will no longer be such.

Nor has the claim of some Catholic papers to the effect that this breaking away of several thousands from the Protestant churches in Germany argues that Protestantism is disappearing by the process of disintegration and internal weakness any special value, for it is merely the repetition of a state charge repealed for decades, in which the wish is the father of the thought, and besides really proves too much, for from Catholic Munich and other Catholic centres come similar reports. No; Social Democracy which officially declares "*Religion ist Privatsache*" but in reality is anti-Christian and of course anti-churchly, is destroying neither the Protestant nor the Catholic church of the Fatherland.

Nor can much be expected from the present organization of "Free Churches," such as are found in Saxony, Hanover, Prussia and one or two other parts of Germany. These are generally the outgrowth of dogmatical dissensions, usually based on the claim that the state churches are a "Babel;" but these independent churches themselves are few in number, small in influence, and, worst of all, are fighting each other almost more than they fight the state churches. Thus in the historic mission village of Hermannsburg, in Hanover, with only two thousand people, there are no fewer than four "independent" types of Lutherans, each with its own church. The independent agitators in the church of Luther have not been such as to attract the earnest Christians in the state churches, but rather to repel them.

The disintegrating elements in the German Protestant state churches are rather found within the churches themselves, and are rooted in the antagonisms between the advanced and the conservative theologians of the times. Officially the historic confessions, particularly the Augsburg Confession of the Lutheran church, are the standards of faith; yet particularly in the universities doctrines are taught fundamentally at variance with these symbols. At this the congregations, which are generally conservative, and also the rank and file of the ministry, protest. They want

men in the theological faculties who will teach the faith of the church, and not deny the fundamentals of Christianity. In order to meet this case the church authorities, particularly of Prussia, have in recent years, adopted the *Paritäts-princip*, i. e. the rule of recognizing both tendencies in the appointment of theological professors. One of the consequences of this bad principle has been that in a number of cases conservative men were appointed to radical faculties, much against the wishes of the members of the faculties, and these unwelcome additions are derisively called "Straff-professoren," i. e. professors appointed as a punishment for the heterodox teaching of the other men in the faculty. Such "punishment professors are Koenig, of Bonn, Seeberg in Berlin and the recently appointed Mahling, also in Berlin. It was in accordance with this principle too, that Prof. Deissmann, of Heidelberg, an advanced man, goes to Berlin to take the place of the conservative Bernhard Weiss, much against the protests of the conservatives, and it is this principle that will doubtlessly make Troeltsch the successor of the late Pfeiderer. On the other hand the advanced men will hear nothing of the appointment of a conservative, as they deny to him the "wissenschaftliche" scholarship which in Germany is the *sine qua non* of an academic position.

Now, however, a new factor enters the church by the demand of the advanced men that if this "principle of party" is to be applied in the case of university professors, it is also to be applied in the cases of the churches and congregations throughout the land. In this way then everywhere the radical and the advanced theologian is to have the same chance to be called to a congregation that the confessional man has and the struggle between the contending and contesting hosts is to be transferred from the lecture rostrum to the average pulpit and pew.

Recognizing the confusion worse confounded that would result from the inauguration of such a policy the projects of a *modus vivendi* on a peaceful basis is being discussed. The recently deceased ex-court preacher, Dr.

Stöcker, certainly the most influential pastor in all Germany, proposed a separation of the conservatives and the confessionals, with a division of the churches, the schools, etc., according to numerical proportions. It was to be the policy of *schiedlich-friedlich*. But as Stöcker insisted that the conservatives should retain the church government and the advanced should go out and organize themselves anew, the latter vigorously protested, and the well known Pastor Foerster of Frankfurt A. M., in his brochure "Wirbleiber" maintained that by historic right the advanced men have a place in the church of the Reformation, and this position is vigorously defended by the leading liberal organ, the *Christliche Welt*, and its editor, Prof. M. Rade.

Just now the two clans are struggling for the possession of the schools, particularly in Saxony and Oldenburg. The radicals insist that Luther's Catechism, Biblical History, as taught according to old ideas, etc., are to be banished from the schools, and that the latter are to be perfectly independent of the control of the church and its teachers. The school has been so far a stronghold of the church and its great feeder. Now the schools are to be managed in accordance with modern pedagogics, which is largely anti-churchly. Evolution, etc., are to be taught as matters of scientific certainty and the old Biblical and churchly basis of instruction is to be disregarded.

Just what the outcome of this contention will be only a prophet or a prophet's son can foretell. But the antagonisms are becoming more pronounced every day, and Germany is evidently getting ready to write a new and important chapter of modern church history. In view of all these deplorable facts the American Lutheran church has still further reasons for thanking God that in this country church and state are separated.

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

1870; The ceremony of among the Jews, K. 65, 1876; The choice of a companion, K. 329, 1881; Rules for harmony, K. 62, 1887; Prayer of a minister before, K. 561, 1902; Luther's 95 sayings on, K. 77, 109, 125, 141, 158, 221, 236, 1903; The Evangelical, Z. 195, 1891; The solemnization of, Z. 193, 1886; Sermons for, Z. 318, 1888; 128, 1889; Poem on, K. 353, 1893; Poems for silver, K. 81, 1900; 369, 1903; Poems for golden, K. 289, 1900; 353, 1903; Pertaining to, S. 226, 233, 242, 1887; K. 83, 1876; 257, 1877; 177, 1880; 42, 187, 329, 1896; 10, 55, 162, 1899.

Materialism, S. 219, 227, 299, 1873; Z. 49, 1907.

McAuley, Mission of in N. Y., S. 181, 1905.

Marlyn, Henry, S. 187, 195, 1900; 135, 1903.

Martyrs, The first of the Reformation, S. Poem to, June 2, 1854; 19, 1887; K. See "Reformation," 87, 1876; Before the Reformation in England, S. 89, 97, 105, 1871; Early, K. 145, 1876; In Persia, K. 89, 1880; In England, K. 110, 1880; In army circles, K. 270, 1884; Of one Anna, 1525, K. 299, 1884; Baldo Supetino, K. 54, 62, 1893; In China, K. 101, 117, 1901; Ignatius, K. 228, 1904; Justin, K. 244, 1904; Polycarp, K. 259, 1904; In Vienne and Lyons, K. 275, 1904; Cyprian, K. 307, 1904; Perpetua, K. 78, 1876; 201, 1884; 22, 1889; 291, 1904; Beaudina, S. 161, 1885; See "Persecutions." For other names as E. G. "Huss," see their respective places in index.

Mass, Luther on the, S. Oct. 3, 1856; The doctrine of in our symbols, S. Oct. 11, 1861; Why we reject it, S. 225, 241, 249, 259, 1890; 49, 1901; K. 57, 65, 78, 83, 1874; Concerning the, S. 107, 1875.

Mary, The Virgin, immaculate conception of, S. June 10, 1857; Maryolatry, K. 194, 1892; 84, 92, 113, 116, 1898; 225, 233, 1895; Z. 252, 1892.

Materialism, S. 219, 227, 299, 1873; Z. 49, 1907.

Mann, Dr., Biography of, Z. 314, 1895.

Man, The difference between his essence and that which is contained therein, S. 105, 1879; His original state, M. 129, 1882; His fall, M. 193, 1882; Before the fall, M. 195, 1903; After the fall, M. 201, 1903; After his redemption, M. 208, 1903; His age in the world, M. 302, 1886; Was the first a savage, M. 298, 1903; Is he dichotomous or tricotomous, M. 133, 1883; His aim here and beyond, Z. 179, 1902; 49, 1904; His history from the earliest times to the present, Z. 58, 1904.

McAuley, The mission of, S. 181, 1905.

Matthew, Introductory notes on, S. 114, 1881.

Mark, Introductory notes on, S. 121, 1881.

Matthew, The Apostle, a poem to, S. 113, 1882.

Marcella, S. 9, 17, 25, 1885.

Malaysia, S. 209, 1887.

Madagascar, S. 27, 91, 99, 195, 203, 1891; 307, 315, 331, 339, 355, 1896; 67, 219, 227, 235, 1898; K. 290, 298, 310, 1886; 124, 1892; 27, 1894; 44, 1894; 38, 1898; S. 502, 1907; Z. 234, 367, 1896.

Manning, James, S. 697, 1904.

Maori, The, S. 133, 1905.

Masquerades, K. 26, 1878.

Matthesius, Johann, K. 675, 1902.

Manicheans, K. 56, 1903.

Melanchthon, P., S. 2, 19, 26, 35, 1786; 50, 57, 65, 73, 89, 1897; K. 119, 1860; 41, 1869; 435, 353, 360, 369, 385, 393, 1891; 9, 17, 33, 41, 49, 57, 65, 129, 137, 145, 1892; 153, 1892; 36, 44, 52, 60, 68, 76, 81, 1897; 99, 115, 1902; 677, 693, 1904; 50, 1906; Z. 153, 1897; 188, 380, 1897; 63, 1899; 314, 1901; 125, 1898; 314, 1901.

Metaphysics and Christianity, Z. 29, 1889; 183, 1892; Z. 239, 1905.

Messianic hopes, Those entertained by the Jews in the time of Christ, S. 146, 1889.

- Meiser, Rev. G. F. H.*, S. 224, 1896; K. 211, 221, 1896.
- Mees, Rev. K.*, S. 213, 1902; K. 197, 1893; 218, 1902.
- Melchizedek*, S. 99, 113, 1907; K. 282, 1894.
- Mechlingbergers, The*, K. 137, 1876.
- Meredith, Dr.*, Martyrdom of, K. 110, 1880.
- Melancholg, Poem*, K. 225, 1893.
- Medical Missions*, M. 119, 1899.
- Meletius*, Z. 25, 1907.
- Methodist*, Why I am not one, S. 660, 1907; Z. 377, 1894;
A short history of, Z. 312, 1907.
- Means*, Does the end justify the, Z. 312, 1902.
- Myer, F.*, Biography of, Z. 125, 1895.
- Mission*, Its relation to the German congregation in the same city, S. 378, 1879; Hours, K. 105, 113, 1885; 145, 162, 1887; East. D., 19, 1885.
- Missions*, The first Protestant, S. 259, 1885; Apostolic, S. 147, 155, 171, 179, 187, 195, 203, 211, 219, 227, 243, 251, 259, 283, 291, 299, 315, 363, 371, 378, 1900; 55, 70, 87, 103, 151, 183, 247, 294, 243, 359, 1901; The growth of, S. 85, 1901; The dawn of modern, S. 197, 1901; Century of, S. 5, 21, 37, 53, 69, 85, 101, 149, 165, 181, 197, 262, 325, 550, 566, 581, 597, 613, 1901; The power of the commands for, S. 645, 662, 1905; The sacredness of the promises of, S. 694, 1905; And the Lutheran Church, K. 220, 228, 236, 244, 250, 1897; Historical sketch of in America, K. 135, 151, 165, 182, 198, 214, 229, 245, 261, 278, 294, 1903; History of Lutheran, K. 314, 330, 338, 1894; Statistics of Lutheran, K. 695, 1902; Luther's attitude towards, K. 131, 138, 145, 1872; Early Lutheran, S. 229, 246, 278, 1907; And a glimpse at the beginning of the Reformation, K. 41, 1876; A strange dialogue on, K. 65, 73, 1879; City, K. 307, 316, 1896; Poetical dialogue on, K. 241, 1899; The earlier foreign, S. 345, 1877; 363, 1879; Recent movements in the interests of foreign, S. 326, 1907; Our foreign, North. Dist. 28, 1903; Should we have our own foreign, K. 226, 234, 1899; 40, 56,

72, 88, 1901; Why should we be engaged in foreign, K. 250, 1900; Why do we do so little for foreign, K. 305, 313, 1900; The foreign by Germany, M. 67, 1901; Why has Germany done so little for foreign, M. 51, 1902; And the Bible, M. 18, 1890; Their claim upon the pulpit, M. 182, 1890; As an exponent of Christian life, M. 44, 1892; Does the spirit of exist in its true character in our Synod, M. 220, 1904; The fundamental principles of the theory and practice of, M. 38, 1905; Medical, M. 119, 1899; The evangelical doctrine of, 124, 1893; 313, 1897; 183, 1900; 247, 1903; And culture, Their mutual relation, 189, 1892; The work of heathen, 256, 1891; History of Lutheran, 187, 1895; Historical sketch of Gunter, 256, 1897; In their relation to politics, 61, 1901; What should be known about them, 60, 1902; Means and object of, 318, 1902; History of the Evangelical among the heathen, 121, 1901; Those of the first three centuries, 372, 1903; History of that of Hanover, 188, 1905; Sketch of Protestant, 253, 1905; The inner historical development of, 373, 1905; Field map of the General Council's Foreign, 249, 1907; Sketch of a history of Protestant, 61, 1899; Description of in Wisconsin, 191, 1902.

Missionary, Festivals, S. 346, 1879; Reading, S. 614, 630, 1905; Prayer, S. 85, 102, 118, 134, 1906; The importance of in North. Dist., 20, 1907; Thoughts in the Epistle to the Ephesians, S. 36, 49, 1907; The spirit among the pioneers of our Synod, K. 66, 82, 131, 1893; Thoughts on the seven sayings of Christ on the cross; See "Cross;" Societies, S. 262, 1901; Of Germany, K. 63, 109, 1894; Non-Lutheran, K. 38, 47, 1897; The British and foreign Bible, S. 70, 1905; The Church Missionary, K. 355, 362, 1897; The North German in Bremen, K. 379, 1897; The Bussler Missionary in China,

K. 387, 1897; The Dannish Halle, K. 262, 1905; The century of the London, S. 51, 1896; The Dan-nish Halle, K. 757, 774, 235, 262, 1905; Essays, K. 231, 234, 246, 1897; 550, 1902; Sermons, K. 21, 1889; 195, 204, 1896; 453, 1901; 36, 1904; 470, 490, 1907; Duties, How can we best meet them, K. 275, 283, 1907; Poems, K. 145, 1887; 137, 1885; 329, 1886; 553, 1892; 223, 1894; 249, 1894; 138, 1899; 241, 1899; 417, 1903; 257, 273, 1904; 684, 1904; 385, 388, 412, 1905; Our seminary as a missionary institution, K. 394, 402, 1906; Teacher as the forerunner of the missionary pas-tor, North. Dist., 1903; Spirit, how it best be in-creased, East. Dist., 24, 1898; Conference, The inauguration of one, Eng. Dist., 32, 1902; Thoughts in the words of Christ, Eng. Dist., 27, 1904; Spirited Pastor, a, M. 257, 1897; Thoughts in the gospel lessons of the church year, M. 146, 1898; Periods in the Old Testament, M. 361, 1899; Collections — the bi-annual, K. 743, 1907.

Missionary Work, The duty of a congregation to engage in, S. 177, 1870; Our Home, S. 353, 364, 1879; The duty of, S. 17, 1880; As it stood in our Synod in 1882, S. 113, 1882; In 1885, S. 153, 1885; In 1901, S. 91, 1891; In 1906, S. 54, 1907; Financial condi-tion of our S. 188, 1882; A sketch of our in pre-organized times, S. 34, 1883; Our and Joint Synod, S. 276, 1884; Organization of our Board, S. 352, 1884; Made an institution of Synod, S. 320, 1884; The work centralized, S. 75, 1889; Pio-neers of in the XVIII century, S. 165, 181, 1901; How can the necessary funds for our be secured, S. 705, 1902; A general survey of our, S. 338, 1904; The difference in among the barbarous and civilized nations, S. 86, 102, 118, 1905; K. 86, 102, 118, 150, 1905; The benefits accruing, S. 246, 261, 278, 470, 678, 1905; Summary report of 1884-1906, S. 309, 1906; Why are we engaged in, S.

501, 1901; Can ours be carried on according to strict doctrine and practice, S. 632, 648, 1901; Should a struggling mission be expected to contribute towards, S. 54, 1907; The opportunities for in our synod, S. 116, 1907; Hon. W. J. Bryan on, S. 135, 1907; Concerning our, K. 2, 74, 84, 1885; Of the young in their local surroundings, K. 306, 1895; That of our Synod, K. 5, 21, 37, 1901; What has our cost us, K. 358, 1904; In the home congregation, Eng. Dist., 59, 1895; How foster it, Eng. Dist., 31, 1898; Benefits to a congregation engaging in, Eng. Dist., 29, 1905; In the Texas District, Texas Dist., 1894; In the Washington District, Wash. Dist., 1891; Outlook of in the Concordia District, Con. Dist., 1901; Its reflex influence on the congregation engaging in, M. 239, 310, 1889; The semi-centennial of the "Inner," M. 298, 1898; The point of Emphasis in preaching Christ, M. 168, 1899; The foreign of Germany, M. 67, 1901; Why has the Lutheran church of Germany done so little for foreign, M. 51, 1902; Missouri's accusations concerning our work in Canada, K. 600, 1907; Reply to same, K. 649, 696, 1907; The early in our Synod, East. Dist., 1907.

Minister, His personality, S. Jan. 5, 1848; His feelings, 1 Cor. 2, 3, S. Oct. 11, 1848; The life of Christ his pattern, S. May 16, 1856; Why so few, S. Jan. 4, 1861; M. 293, 1902; The calling of one, S. 57, 131, 1870; Should he be pledged to the symbolical Books? S. 57, 1870; May he be deposed? S. 113, 1870; Luther on the deposition of one, S. 75, 1875; His support, S. 129, 1870; 371, 1873; 122, 129, 1894; 36, 801, 1905; 393, 401, 1898; K. 138, 1864; East. Dist., 1907; Can he be dismissed on three months' notice? K. 41, 1880; His responsibility, S. 25, 1873; How do you hear, obey, love and reverence your, S. 161, 177, 1875; Is he appreciated? S. 35, 1905; Who is he? S. 67, 83,

1905; Why be one? S. 146, 1905; One for the age, S. Jan. 12, 26, Feb. 8, 1855; As a student, S. 452, 1906; As a student and writer, M. 52, 1904; As a Bible student, M. 129, 1905; What should the young read and study? M. 101, 1896; His reading, M. 236, 1898; And his Greek Testament, M. 183, 1900; A letter of one to his people, S. 497, 1907; Are the acts of an unbelieving one valid, K. 221, 230, 238, 1861; Remember your, K. 90, 1868; Shall he publicly condemn false doctrine? K. 17, 1876; His visiting the sick, K. 522, 1884; His prayers at the sick bed, K. 483, 500, 1903; Opposition to, K. 58, 1899; How to encourage him, K. 58, 1899; Under what circumstances may he resign, K. 771, 787, 804, 1903; M. 139, 1903; As an example to the flock, M. 1, 1899; His joyful service, M. 96, 1893; His message, M. 241, 1901; Who is his pastor, M. 225, 1905; The continuation of his studies, Z. 65, 1883; 218, 1884; The country, K. 450, 465, 482, 1907; Poems on, S. 217, 1874; K. 281, 295, 340, 1861; 69, 1889; 305, 1894; 481, 497, 513, 529, 545, 561, 577, 1902; 124, 1905.

Ministry, The, S. Feb. 4, 18, March 4, 18, April 15, 29, May 27, June 10, 24, July 8, 22, Aug. 5, 19, Sept. 2, 1859; No grades in, S. Jan. 4, Feb. 15, 1861; The temporary call to, S. Oct. 1, 1865; Concerning the, S. 49, 1870; K. 787, 817, 1907; K. Feb. 1, 15, 1860; See under "institutions;" Theses on, S. 156, 1870; K. 150, 1870; 254, 1877; 203, 1891; Jt. Synod minutes, 1859, 1868, 1870; Synod Conference, 1873, 1874, 1878; Kansas and Neb. Dist., 1898; Wis. Dist., 1894; To what extent is it different from the general priesthood? S. 42, 1875; The office originally possessed by the congregation, S. 82, 98, 120, 1875; K. 322, 334, 342, 350, 358, 363, 370, 379, 1861; 386, 1862; Office of, S. 201, 1881; Giving up the, K. 200, 1905; And the

Iowa Synod, Z. 344, 1895; 129, 1896; Reviews on, Z. 164, 1898; 37, 1906; 300, 1889; K. 68, 76, 1893; 41, 50, 1894; Minister recollections of a country, 377, 1890; His consecration to God, 58, 1891; The recollections of one, 173, 1891; Wife of, 60, 1904; The practical in his preparation and work, 318, 1905; Ministry, 21 lectures for the Christian, 57, 1906.

Miracles, S. 66, 1885; Faith in, K. 331, 341, 1867; 178, 1895; Facts about, K. 452, 1905; M. 295, 1885; Z. 377, 1893; 317, 122, 1897; 377, 1900; 174, 1902.

Ministerium, The formation of that of Pa., K. 278, 294, 1903; Z. 315, 1898.

Michigan City, Theses, S. 424, 1907; 50, 1907; K. 66, 1907; As accepted, 136, 1907; M. 304, 1893; Z. 65, 129, 193, 321, 1894; 65, 193, 285, 342, 1895; 129, 206, 291, 1896; Z. 165, 1907; Minn. Dist., 1895, 1896; Wis. Dist., 1894, 1895, 1896; Action of the different districts on same, see reports of 1907.

McKinley, Funeral sermon, S. 609, 1901.

Miriam, K. 153, 1895.

Missouri, "The Error of," Z. 50, 1898.

Mormon, The Book of, S. April 1, 1846.

Mormonism, S. 226, 1899; 376, 434, 1903; K. 138, 1898; 532, 1907.

Moses, Death of, S. Sept. 12, 1849; 137, 1881; Burial of, S. 314, 1888; Luther on why he should be carefully read, K. 113, 121, 1876.

Mohammed, S. 2, 1889; 775, 1907; K. 486, 1902; 120, 1903; M. 300, 1889; Missions among the people of, Z. 37, 1906; Z. 164, 1898; 37, 1906; 300, 1889; K. 68, 76, 1893; 41, 50, 1894.

Moravians, S. 145, 1874; 774, 790, 806, 1907; K. 322, 229, 1865; 27, 1892; 43, 1899; 657, 1907; M. 168, 1889.

Monica, K. 247, 250, 1861.

Morning, Poems on, K. 729, 1863; 57, 1883; 65, 1885.

Mycomus, F., K. 1, 1872; 243, 259, 1902; 161, 1887.

Moerlin, Jacob, K. 548, 563, 1902.

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VOL. XXIX, OCTOBER, 1909

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CONTENTS

	PAGE
THE CHRISTOLOGY OF THE NEW TESTAMENT. By Prof. F. W. Stellhorn, D. D.	258
STUDIES IN GOSPEL HARMONY. By Prof. George H. Schodde, Ph. D.	265
THE LUTHERAN PASTOR AND CIVIC PROBLEMS. By Rev. H. J. Schuh, A. M.	275
SERMON. By Rev. O. S. Oglesby, A. M.	293
NOTES AND NEWS. By G. H. S.	304
INDEX TO OHIO SYNOD PUBLICATIONS, ETC. By Rev. A. Beck .	313

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A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

IX. (Conclusion.)

The *Socinians*, in the 16th and 17th centuries, upon the whole held the same opinion of Christ that we have found with Paul of Samosata. In their mind Christ was a mere man, but conceived in a supernatural manner and exalted to divine honor and dignity. Hence they could not admit any vicarious satisfaction as rendered by him for mankind; for that could not be rendered by him if he had no divine nature to give to his work that infinite value that it must have if it is to be sufficient for the atonement for the sins of all men. But, moreover, the Socinians maintained that such a satisfaction was not necessary since the justice and righteousness of God was not of a punitive or vindictory character, ignoring passages like Rom. 12, 19: "Vengeance belongeth unto me; I will recompense, saith the Lord." — The *Rationalists* regard Jesus as a mere man, though a man of preëminent knowledge and holiness. — The *Ritschians* take a similar position (as really does also *Schleiermacher*). In their opinion Jesus is the Son of God not as to his *essence*, but simply as to his *value* and *importance*, being the bearer or vehicle of the most perfect revelation of God and the founder of the kingdom of God. "His historical appearance, which the centuries bring near to us, continuously gives to the members of his congregation

the power to get into the same position to God that he possessed, and to maintain themselves as rational (*geistige*) personalities over against the world and its pressure, just as Christ proves his power over the world (*Weltmächtigkeit*) especially by his patience in all sufferings and whatever befell him. The resurrection of Christ is not denied directly, but treated as of no relevancy; a personal intercourse with the exalted Christ, however, is rejected as an Areopagitic mysticism." (*Mensel*). All the churchly doctrines concerning the incarnation, the personal union of Christ, and the like, are discredited as a heathenish philosophical element that has crept into the Church. The Church has nothing to do with statements of metaphysical essence (*metaphysischen Seinsurteilen*), but only with statements of moral value or importance (*sittlichen Werturteilen*). They do not consider that the value or importance of a person or thing depends upon its essence or nature.

Kenoticism is a view of the incarnation and humiliation of the Logos peculiar to our times, though some of its characteristic features appeared already in former centuries with Gnostics and Anabaptists. This view, in various modifications, is held by a great number of modern Lutheran theologians, for example, to mention only some of those no more among the living, by Hofmann, Delitzsch, Luthardt, Besser, Kahnis, Zoeckler, Frank, Kuebel. *Mensel*, in his excellent *Kirchliches Handlexikon*, vol. III, pp. 752 sqq., gives the following description: "The objection is raised to the old Lutheran Christology that it has not consistently and thoroughly carried out the communication of attributes from the one nature to the other. The position taken is this: If a *genus majestaticum* is taught, by which the divine nature makes the human nature a partaker of its majesty, we must also accept, logically and really, a *genus tapeinoticum* and posit a limitation of the divine nature by the human during the state of humiliation. Else the divinity and the humanity are not really united, and the Logos is not *totaliter in carne*. Nor is the doctrine of the *Kenosis* as found in dogmatics up to this time sufficient

really to explain a truly human development of the God-man. It rather spreads a docetic appearance over the earthly life of Christ and does not do justice to the Scriptures, especially to passages like John 17, 5; Luke 2, 52. Humiliation must be regarded as deeper and be extended also to the divine nature. It is not only a *Kenosis* of the *logos ensarkos*, and this merely as to his human nature, but also a *kenosis* of the *logos asarkos*, of divinity itself. This is the peculiar feature of the entire modern Kenoticism, which is represented by a great number of theologians, only that they state the selflimitation and 'depotentialisation' of the divinity in Christ at the incarnation and in the state of humiliation differently, more or less sharply. Furthest to the left in this placing the whole earthly life of Christ upon the Ebionitic standpoint' (*Hase*) *Gess* and *Kuebel* go, who altogether drop the doctrine of the two natures and teach a change of the Logos to the Son of Man so that the former takes the place of the human soul. Here on earth, according to them, we have a man who was God, in the state of exaltation a God who was man. Christ ceased to be God in order to become man, and consistently then also ceased to be man in order again to become God. For a theologian who is not willing to break with the whole churchly development of Christology for 1800 years this theory is altogether unacceptable. It does not simply violate the true divinity but also the true humanity of the Savior and essentially amounts to Apollinarism and Theopaschitism. In addition it violates the whole Christian idea of God in such a lethal manner, that *Hermann Schultz* is not wrong in saying that it draws it down to the standpoint of natural religion. But judged by the Gospel of St. John, which so strongly emphasizes the essential divinity of the Incarnate One that criticism charges it with docetism, its antagonism to the Holy Scriptures becomes apparent.—After manifold vacillations and restrictions then especially *Thomasius* in his dogmatics (in a similar manner as *Sartorius*, *Liebner*, *Besser*, *Kahn*, the latter of whom however later gave up this mode of teaching and

came near to *Frank's* view) has tried to introduce another form of kenosis. He believes the goal of modern Christologies to have the divine and the human development in Christ altogether coincide and the Logos no more protrude over the human nature, can be reached in this way that he makes him at the incarnation completely depose the so-called '*relative*' attributes, omnipotence, omnipresence, and omniscience, and only retain the '*immanent*' attributes of absolute power, truth, love, and holiness, for whose manifestation humanity on earth was the appropriate organ. His theory, which by the way is not new but was taught already by a part of the Valentarians and by the Anabaptists and in strong terms has been rejected by the Formula of Concord (Epitome VIII, 25: as 'one that paves the way for the condemned Arian heresy'), has been combated especially by *Dorner* and *Philippi* (Glaubenslehre, vol. IV, 1 in many places). It does not only contradict the immutability of God, even when this is not regarded abstractly, and harm the churchly doctrine of the Trinity by dropping the Logos, the second person, for a time from the trinitarian movement of life and lead to Tritheism, but is wrecked also by the impossibility of separating in this way immanent and relative or transient attributes. 'The latter are nothing else but the former, only in relation to the world, and it is absurd, for example, to recognize an absolute knowledge which is not also omniscience, yea, at times is not even selfconsciousness' (namely, in the infancy of Jesus, *Hase*). Hence, it is also expressly rejected by *Frank*. The kenosis of this dogmatician does *not consist in a change of essence in the divinity*. 'It is not to be regarded as giving up certain divine attributes, perhaps the transient and relative in their distinction from the immanent and absolute, which also in our conception of the divine attributes is an altogether impossible idea; but the principal weight is to be placed on the *form of subsistence*, in accordance with the fact of the human appearance of Christ; and only from this point the question can be answered whether a change of essence has taken place in

the Son of God at his incarnation,' a question which Frank answers negatively. He affirms 'that, as to the divine nature in Christ, because of the immutability of God, James 1, by his incarnation nothing has been subtracted from, or added to, his divine nature in its essence and attributes, that in and by itself (*in se vel per se*) it is thereby neither decreased nor increased (F. C. Sol. Decl. VIII, 49).' Together with the F. C. Epitome VIII, 39, he rejects 'the expression that to Christ, as to his divine nature, in his resurrection and ascension has been restored all power in heaven and in earth, as if in the state of humiliation he had given up and left them also as to his divinity.' 'Nowhere,' he says, 'in the presentation of the Holy Scriptures do we meet a diminution of the divine nature (*Sein*), the essence of the Logos, but, indeed, a change of his condition (*Zuständlichkeit*), nowhere an abrogation of the identity of the subject, but, indeed, a selfmodification and self-limitation of this subject.' Thus for Frank the kenosis of the Logos lies in the domain of *consciousness*, or rather, *selfconsciousness*. The Logos, becoming man, 'changes his eternal consciousness as Son to the form of the developing, finite consciousness of man, and this in such a way that herewith the Son of Man became and remained conscious of himself as the Son of God, and thus hereby the identity of the subject that became man and had become man is preserved.' 'By virtue of a full act of selfdetermination the Logos depotentiated his personal selfconsciousness into the limited, temporally-originating form of consciousness of the human nature assumed by him and prepared for him.' In Frank's opinion, then, the Logos also on earth had the whole divine glory, but only in such a mode as he, being the Son of Man conditioned locally and temporally, can become conscious of it; and exaltation accordingly, as counterpart of the humiliation, is 'the drawing in and change of the human form of consciousness, into which the Logos had entered, into the divine, so that henceforth the ego of the Logos is conscious of himself as man.' If we were to posit a kenosis of the Logos this form

of Frank's would certainly be the most acceptable. But also it stands in opposition to the Trinitarian doctrine of the Church and is burdened with the difficulty that the absolute divine selfconsciousness would seem to belong to the divine *essence*, which is not to be decreased or changed by the *kenosis* and yet is regarded as existing for some time only as human consciousness, yea, as in the cradle being depressed to the mere potentiality and still completely slumbering. Well *Hase* says: 'If regenerated orthodoxy, indeed, holds fast to the fundamental doctrines of the Church — divine and human nature essentially different and united only in this personality—, but, listening to arguments of reason against the *communicatio idiomatum*, intends to go beyond it as its development, it brings about the earthly life-unity of the God-man *at the expense of the divine nature*, as if, either by a special determination (*Thomasius*), or by the trinitary essence of the Logos (*Liebner*), it were made finite — as if God and he who truly is such could ever forget himself! There is no doubt that it goes beyond all human reason how he whom the whole world did not circumscribe could enclose himself in the womb of a virgin, and how the human child that had become one with the Omniscient One could develop in human manner. The Lutheran Church simply wants to posit in faith the salutary problem as a mystery and to defend it against false assertions.' So far the presentation of Meusel.

In *Theologische Zeitblätter* 1906, pp. 242 sq., we have given the summary of the view of Prof. *Erich Schaeder* as to the incarnation of the Logos. He differs from that of *Frank* and others, but like these violates the true conception of the divine nature and besides offers, to say the least, just as many difficulties to reason as the churchly view. In *Schaeder's* opinion the incarnation took place in this way that God the Father at that time, by an almighty deed of love, had his Son go forth from his essence as a man, instead of as God, and that then, in the state of humiliation he does not cease to be what he is from all eternity; he only becomes (gets to be) it in a different way.

But before his resurrection and exaltation he is in himself neither omniscient, nor omnipresent, nor omnipotent. — What an aggregation of impossible ideas? From the divine essence a being of an entirely different nature, a man, is to proceed, as if like could beget anything but like! And this human being, though of an entirely different nature from the nature of the being that formerly, before the incarnation, proceeded from the Father, still is what it was in all eternity, though as such a being as it was in and after the incarnation, it did not all exist from eternity, but came into existence in and by the incarnation! And it *became* what it still *was*, only in a different form! And it still was what it had been from all eternity, but it was no more, during the time of humiliation, omniscient, omnipresent and omnipotent, hence did not possess the essential attributes of God, those attributes without which God cannot be God! It would seem to us that a man that can believe these contradictions and absurdities would find it very easy to believe the churchly doctrine of the two natures in Christ, which doctrine, based on the Bible and drawn from the Bible, indeed surpasses our reason but is neither self-contradictory nor absurd.

Dorner, the valiant opponent of kenoticism, presents the matter in this way: The Logos communicates himself to the man Jesus in a gradual manner, and thus the union and unity of the divine and human natures comes to take place. The God-man is not, as in the doctrine of the Church, the starting-point but the result of his human life. "The love-will of God, which in its essence is self-communicating and participating (appropriating), has found its highest point in the incarnation of Christ, in so far as God as the Logos here completely gives himself into the possession of human nature and completely appropriates it, so that the human nature of this personality Jesus Christ is the world-reality of the Logos. Thus in the God-man Jesus Christ the divine predisposition for becoming man has reached its actuality, and humanity has been exalted to unity with God. . . The divine—human

ego is to be regarded as the *result* of the union of the two sides. . . . The Logos is the substantial life-basis of the God-man, is to be regarded as originally and from the beginning the living divine substratum (foundation) of this person, which however more and more informed Christ's actual knowing and willing humanity in order to bring the divine-human personality to complete actuality." *Philippi* expresses himself about this view in this way: "Whatever may be the matter with the metaphysical presuppositions of Dorner — I for one admit my inability to form a clear conception of them —, this, I fear, also no one besides me will be able to comprehend, how two personalities can at last get to be one." (Comp. *Philippi's Glaubenslehre* iv, 1, pp. 371 sqq.)

Three passages of the Gospel of John are especially cited by the Kenoticists as the scriptural basis of their view. They are John 17, 5; 6, 62; 14, 28. But it stands to reason that when in different connections a person is spoken of that is both God and man and moreover as man for some time was in a state of humiliation and then passed over into the state of exaltation, expressions are apt to occur that will seem to conflict with others that are found in a different connection. They must of course be understood in accordance with the general conception of the author. So here we can and must say, What the Logos formerly, before his incarnation, as a person was and had for continual use in every respect and direction, that he did not and could not be and have for continual use in his state of humiliation as to every side of his now composite person. This needs no proof for any one who has attentively followed our presentation up to here. Only as to Christ's human nature, especially in the state of humiliation, the Father is greater than the Son. John 17, 5 and 6, 62 dare not be understood in such a manner as to conflict with John 3, 13, according to which passage Christ was in heaven also when he was on earth in his state of humiliation, namely, the former as to his divine nature, the latter as to his human. And John 14, 28 cannot subvert John 10, 29

sq., according to which passage the Father indeed is greater than all other beings, but the Son, in contradistinction to these, is of the same essence and power as the Father.

STUDIES IN GOSPEL HARMONY.

BY PROF. GEORGE H. SCHODDE, Ph. D., COLUMBUS, O.

IV. THE APOCRYPHAL GOSPELS.

In the history of theological thought and church controversies the Old Testament Apocrypha have played an important role, but the New Testament Apocrypha never. The reasons for this are both historical and literary. The O. T. Apocrypha form a fixed group of writings, fourteen in number, which in the Septuagint, the Greek translation of the Old Testament made many years before Christ and which was the Bible in the form in which it is generally used by New Testament writers, are found mixed with the canonical books, without any mark to distinguish the two groups. Ignorant really of the facts in the case, namely that these Apocrypha were never accepted by the Old Testament church as canonical and are never found in the Hebrew canon although some or all of them were originally written in Hebrew, as is attested by the fact that Hebrew fragments of Ecclesiasticus have been found in recent years, the early Christian church employed these Old Testament Apocrypha as of equal authority with the canonical, although, significantly, the New Testament itself, although quoting the Old Testament some four hundred times, never quotes from an apocryphon. It was only the Reformation and the Protestant church that finally eliminated these books from the O. T. canon, although the Roman Catholic church regards them as canonical to the present day. Accordingly then the Old Testament apocryphal books have at all times been a problem before the Christian church, something that cannot be said of the New Testa-

ment Apocrypha, the existence of which class of literature is perhaps not known to the bulk of New Testament readers.

Another reason why the New Testament apocryphal literature has been practically of little or no moment in Biblical and theological discussion is the fact that intrinsically, i. e. historically, theologically, dogmatically and otherwise, the latter are vastly inferior to the former. The latter well deserve the commendation which Luther gives them in his translation, when he states that these are books, "which are not to be regarded as equal with the Holy Scriptures, but are yet useful and good to read." Indeed the bulk of the Old Testament Apocrypha are excellent productions. Especially can this be said of the Wisdom of Solomon, Jesus Sirach or Ecclesiasticus, and the First and the Second Books of the Maccabees, which make up perhaps two-thirds of this whole bulk of writings, while some smaller books, such as History of Susannah and Daniel, Pieces from Esther, are inferior in contents and worth. But of the entire body of books known as the New Testament Apocrypha, the exact number of which has never been fully agreed upon by scholars, this can not be said. Their immediate contents, as history or religious thought, are practically nil in value; and at best only negatively and in reading between the lines can they be regarded as sources for the study of the history and doctrinal development of primitive Christianity.

The New Testament Apocrypha are varied in kind and character. In the latest and best edition published by Edgar Hennecke, in a German translation — the originals all being Greek—and entitled *Neutestamentliche Apocryphen*, where the texts, introductions and notes make together a solid large octavo volume, in small print of nearly six hundred pages, these books are described as including all those writings of primitive Christianity antedating the age of Origen (who died in 254), which, beside the really canonical works of the New Testament, claim, either directly or indirectly, to have been of apostolic origin and as sources for the life and doings of Jesus and of the apostolic age. In one or the other

section of the ancient church they were at one time or the other regarded as authoritative, and in that way can at least in a secondary sense be considered as sources for the study of this period. Hennecke gives the following list of writings as New Testament Apocrypha:

A) Gospels:

- 1) Scattered words of the Lord, or so-called Agrapha.
- 2) Gospel to the Hebrews.
- 3) Gospel to the Egyptians.
- 4) Gospel of the Ebonites.
- 5) Gospel of St. Peter.
- 6) Fragments of gnostic and related gospels.
 - a) Fragments of gospels without a special title.
 - b) Gnostic gospels and gospel apocalypses.
- 7) Gospels dealing with the childhood of Jesus.
 - a) Protevangelium of James.
 - b) Narrative of Thomas.
 - c) Other Legends of Christ's childhood.
- 8) Acts of Pilate, dealing with the trial and death of Christ.
- 9) Narrative of pretended correspondence between the Syrian King Abgar and Jesus.

B) Epistles:

- 10) Clemens to the Corinthians.
- 11) Letters of Ignatius and Polycarp.
- 12) Epistle to the Laodiceans.

C) Didactic Writings and Sermons:

- 13) Epistle of Barnabas.
- 14) Traditions of Matthias.
- 15) Mission Sermon of Peter.
- 16) So-called Second Clemens Epistle — a Homily.

D) Church Orders (Kirchenordnungen):

- 17) Doctrine of the Apostles, the famous Didache.
- 18) Syrian Didascalia.

E) Apocalypses:

- 19) Revelation of Peter.
- 20) Shepherd of Hermes.
- 21) Old Testament Pseudepigrapha with Christian contents.
 - a) Ascension of Isaiah.
 - b) Fifth Ezra.
 - c) Sixth Ezra.
- 22) Christian Sibylline Prophecies.

F) Stories or Legends of the Apostles:

- 23) Acts of Paul.
- 24) Acts of Peter.
- 25) Acts of John.
- 26) Acts of Andrew.
- 27) Acts of Thomas.

In this large collection of apocryphal writings which hover around the New Testament, the gospels form decidedly the most interesting group, although it is questionable whether they have even indirectly the greatest historical value. These gospels, as indeed nearly all of these apocrypha, exist only in fragmentary character, although some of these books, even such as the long Pastor Hermae, which in Hennecke's translation runs from p. 217 to 291, are found complete. As a rule these fragments are found in quotations given by the writers of the early church. Not a few of these have only in recent years been discovered, the most notable examples of this kind being the Didache and the Revelation of St. Peter. That more such writings will yet be discovered is no more than can be expected, especially since every year hundreds of papyri and other literary fragments are being found in Egypt dating from the New Testament era. The leading archaeologists in this line, the English scholars Grenfel and Hunt, have in every one of their regular winter campaigns in Egypt been finding such material.

As a rule these apocryphal gospels are written in the interests of special doctrinal tendencies, and in every case

of heretical tendencies, the purpose being to secure the endorsement of Jesus for this particular doctrinal error. Thus the epistle to the Hebrews is written in the interests of a Judaistic type of Christianity, such as Paul so often antagonizes in his epistles. Others are written for the propaganda of the gnostic philosophies, while the so-called childhood gospels of Jesus are undignified and unworthy pictures of the boy Christ, in which he, in play or in earnestness, makes use of his almighty power for the discomfiture of his playmates or superiors, especially his teachers, not even hesitating at taking the life of others. That such extra-canonical gospels must have existed at a very early age is clear from the introduction to Luke's gospel, where that writer justifies his gospel on the ground that even before his day "many" had already taken in hand "to set forth in order a declaration of those things which are most surely believed among us." (Luke I, 1). These "many" cannot be restricted to the Hebrew Matthew and Mark, which antedate Luke, but if they include these two writings at all, must include extra-canonical documents on the doings and sayings of Jesus. But whether Luke has in mind any of the existing pseudo-gospels is doubtful, although not impossible. It has, e. g. been recently shown that Gnosticism antedates Christianity, and it is only natural that Gnostics at an early date seized upon Christ to claim him as one of their own. Certain it is that later writings of the New Testament, especially John's Gospel and Paul's Pastoral Epistles, do directly and indirectly antagonize Gnostic philosophy, and Luke may possibly have had in mind the Gnostic gospels of which fragments are included in our present apocryphal gospels.

The most interesting group of gospel literature found outside of the New Testament are naturally the so-called *Agrapha*, or Unwritten Sayings of Jesus, found scattered in early Christian literature and by these writers directly attributed to Jesus. That some of these may be authentic is proved by the fact that one of them, the first, is directly declared by Paul to have been spoken by Jesus, although:

not found in the written gospels. No doubt there were hundreds, perhaps thousands, of such sayings of Jesus current in the early churches but not incorporated in our gospels. A conservative collection of such sayings ascribed to the Lord is the following:

- 1) To give is more blessed than to receive. (Acts 20. 35).
- 4) Be approved changers of money. (Often quoted in Patristic literature.)
- 3) In whatever condition I find you I will judge you.
- 4) Pray for something great and something small will be given you. Pray for that which is heavenly and you will receive the earthly.
- 5) Ye, however, seek to grow large from being small and to become smaller from being larger.
- 6) My secret belongs to me and to the sons of my house.
- 7) There will be many schisms and heresies.
- 8) Behold, I make the first as the last and the last as the first.
- 9) He who is near me is near the fire; but he who is distant from me is distant from the kingdom.
- 10) For the sake of the weak I have been weak, and for the sake of the hungry I have endured hunger, and for the sake of thirsty I have suffered thirst.
- 11) Often I have desired to hear one of these words and had none to tell them unto me.
- 12) Permit thyself and thy soul to be saved.
- 13) That which is weak will be saved by that which is strong.
- 14) Thou who are with me have not understood me.
- 15) The Lord says in a Parable: If you do not make the right as though it is the left and the left as though it is the right, and that above or through it is below, and that below as though it is above, ye will not learn to know the kingdom of God.

- 16) Jesus — upon whom be peace — says: The world is only a bridge; go over it but do not build your house thereon.

Naturally some of these sayings, as they do not appear in their connection, are almost impossible to interpret, while some appear to be only variants of those found in the gospels.

Recently there has been found a papyrus fragment in Behnesa, in Egypt, on which is found among other things the following:

Jesus said: If you do not fast in reference to the world, ye will not find the kingdom of God; and if ye do not keep the Sabbath, ye will not see the Father.

Again Jesus said: I appeared in the midst of the world, and appeared to them in the flesh, and found them all drunken, and found none among them that were thirsty, and my soul labored in trouble among the sons of men, for they are blunt in their hearts.

Again Jesus said: No prophet is acceptable in his fatherland and no physician affects healings among those whom he knows.

Occasionally conversations of Jesus are reported in fragmentary form. Among these is the following:

On the same day he saw a man working on the Sabbath day and he said to him: Man, if thou knowest what thou art doing thou art blessed; but if thou dost not know, then thou art accursed and a violator of the Law.

Another example of this type of *agrapha* is the following ascribed to Jesus:

The days will come on which vines will grow each with ten thousand branches, and each branch with ten thousand still smaller branches, and each of these with ten thousand smaller branches and each of these with ten thousand grapes and each grape will give twenty-five measures of wine. And when one of the saints takes one of these grapes, another grape will cry out, I am a better grape; take me! Through me glorify the Lord. In the same way one grain of wheat will produce ten thousand ears and

each ear ten thousand grains, and every grain will produce five double pounds of clear pure wheat flour, and the same will be true of all other fruits, and plants and seeds; and all animals that receive these as food will live in mutual peace and will be absolutely submissive to mankind. And when Judas, the betrayer, did not believe him and asked: How can such be? The Lord answered: Those who attain to this, will see it.

Of the gospel to the Hebrews only fragments are left, from which we here quote the following:

Behold, the mother of the Lord and his brethren said to him: John the Baptist baptizes unto the forgiveness of sins: let us go and be baptized by him. But he said unto them: What sin have I committed that I should go and be baptized by him. Unless that which I say were uncertain.

And it happened that when the Lord ascended out of the water that the fountain of all the Holy Ghost descended and rested upon him and said unto him: My Son, in all the prophets I have waited for thee, that thou shouldst come and I find my rest in thee. For thou art my rest, thou art my first born Son, who rulest to eternity.

The Lord said, Just now my mother, the Holy Spirit, seized me at one of my hands and carried me away to the high mountain Tabor.

Our bread for tomorrow give us today.

The man with the withered hand begged of Jesus and said: I was a stonemason, who earned his bread with the labor of his hand, I pray thee Jesus, restore to me my health, that I need not beg my food in so disgraceful a way.

The Lord says: I have chosen for myself those who are right; and these are they whom my heavenly Father hath given me.

Salome asked of the Lord: How long will death continue? The Lord answered: As long as women give birth to children. Then said Salome: It would then have been better if I had not been born. The Lord replied: Eat every plant, and that which is filled with bitterness do not eat.

Of the gospel of the Ebionites only six short extracts are preserved. The gospel begins as follows: It took place in the days of Herod the king of Judea, when Caiaphas was high priest, then one came, John by name, and baptized a baptism of repentance in the Jordan. It was reported that he was of the family of Aaron, the priest, a child of Zachariah and Elizabeth, and all went out to him.

And there was a man named Jesus, who was about thirty years of age, who choose us, and when he had come to Capernaum, he entered into the house of Simon, with the surname Peter, and he opened his mouth and said: As I passed along the Sea of Tiberias I choose John and James, the sons of Zebedee, and Simon and Andrew and Thaddaeus, and Simon the Zealot, and Judas the Iskariote, and thee, Matthew, I called, as thou wast sitting at the table. Of you then I desire that ye shall become my twelve apostles and witnesses for Israel.

And Jesus answered: I have come to dissolve the sacrifice, and if ye do not care to bring sacrifice, my wrath will be visited upon you.

Of the gospel of Peter there are larger fragments preserved, and these are also in connected form, constituting what can be called two chapters, dealing chiefly with the trial and death and resurrection of Jesus. It claims to have been written by Peter and closes with words to this import.

The most unique class of extra canonical gospels are the childhood stories of Jesus. It seems that certain sections of the early church could not forgive the inspired Evangelists for having passed over the childhood and youth of Jesus in almost perfect silence; and curiosity got the better of judgment in this respect and certain writers supplied out of these imaginations what history did not furnish. These writings are largely querile and hideously worthless, as well as unworthy of their exalted subject. The story of James confines itself largely to a highly imaginative account of the birth of the Virgin Mary and to the

experience of her mother Anna preceding and after this birth, and also to the story of Mary when a youth. It is from such worthless literature that the Catholic Church gets its doctrine of the perpetual virginity of the mother of Jesus.

As a sample of what "The childhood story of the Lord by Thomas the Israelitish Philosopher," as the heading reads, reports of Jesus, we quote the following:

When the little boy Jesus was five years old, he was playing at a running brook and he gathered the impure water together in a pool and by the command of his mouth he made it all clear and pure.

And he made twelve sparrows out of clay. But it was the Sabbath when he did this. But there were other children with him at this time. A Jew who saw what Jesus did, that he was playing on the Sabbath, went and reported the matter to his father Joseph. And when Joseph came to the place where Jesus had made the sparrows out of clay, he cried aloud: Why are you doing this? And Jesus clapped his hands and called out to the sparrows and said: Fly away! And the birds flew away crying aloud. And when the Jews saw this, they were afraid and reported to the elders, what they had seen Jesus do.

One day Jesus was playing on the roof of the house, and one of the boys who was playing with him fell down and died. Then the other boys fled but Jesus remained. And when the parents of the dead boy came they declared that Jesus had cast him down. And they inflicted blows on him. Then Jesus sprang down from the roof and stood by the body of the dead boy and said with a loud voice: Zenon! (for this was his name) — arise and say if I threw you down! And the dead boy at once arose and said: No, Lord, you did not throw me down. And those who saw this were affrighted, and the parents of the child glorified God on account of this miracle and rendered worship to Jesus.

In several cases we are informed that Jesus made use of his almighty power to slay his companions in play when

he became angry at them. Not a little space is also devoted to the experiences of Jesus with his teachers, in which he showed his superiority over them, sometimes by trickery, and describing the way in which he helped his foster father at his trade.

The contents of this peculiar class of literature of the early Christian Church all go to corroborate the oft repeated statement that one of the best proofs for the canonical authenticity and the inspired character of the four gospels of the New Testament is to compare them with the insipid contents of the Apocryphal gospels. These two groups of writings differ in toto cælo.

THE LUTHERAN PASTOR AND CIVIC PROBLEMS.

BY REV. H. J. SCHUH, A. M., PITTSBURG, N. S.. PA.

FIRST ARTICLE.

"Seek the peace of the city, whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jeremiah 29-7. These are the words of the prophet Jeremiah to the captive Jews in Babylon. Although they had the promise that in due time they should return again to the land of their fathers, yet while they lived in Babylon they were not to be indifferent to the city's welfare. And this for the obvious reason that their own welfare was, at least for a while, inseparably united with that of the city. It was a wicked city, as all large cities from the days of Cain, the first city builder, have been. An Englishman once said: "Hell is a city a great deal like London." Whilst the great city is the school for the greatest achievements in science and art and the arena of the greatest activity in religion and philanthropy, it is also the greatest breeding place for vice and the scene of the greatest suffering. The fact is that by reason of the concentration

of our population in the large cities the destinies of our race are more and more determined by that of the city.

No matter what our personal preference may be, some of us ministers of the Gospel must live in the cities. No matter how much we Lutherans may deplore the amassing of our people in the great centres of population, we pastors are bound to follow our people. We must minister to God's flock where it is, and not where we might prefer it to be. We and our people live in the city and the problems with which the city has to contend, we can not ignore. These problems are our problems and it would not only be cowardly, but foolish to try to avoid them. We are placed face to face with these questions and what are we going to do about it? There is no evading the issue. Dodging will not only render us ridiculous in the eyes of the world but culpable in the judgment of God and void of respect and confidence on the part of our people.

We must frankly confess that the question is one of such stupendous magnitude that it almost looks like folly to endeavor to answer it. But by the grace of God we will do what we can. Let us endeavor to see our duty in the light of God's word. No matter what popular clamor and prejudice may think we ought to do, let us rather ask with St. Paul: "Lord, what wilt *Thou* have me do?" Acts 9-6. And when we have seen our duty as God clearly points it out to us in his word let us ask for power, wisdom and cheerfulness to do it. And when God answers this prayer, as he surely will, let us without delay set about to do the work appointed unto us, and leave the results to God.

In order to get a clear view of the situation let us endeavor to classify the problems with which our cities are wrestling. This will be no easy task, as these problems are so many and so divergent. It is extremely difficult to avoid overlapping, and at the same time to include everything, at least everything of vital importance. Nevertheless we will venture. The problems of our great cities may be classified under five heads:

- I. Justice.
- II. Health.
- III. Education.
- IV. Belief.
- V. Morals.

We believe all the duties of a Lutheran pastor towards civic problems can be treated under one or the other of these heads. At least we will try to do so; and in each case endeavor first to get a clear view of the problem, and then try to show the duty of the Lutheran pastor toward it.

I. JUSTICE.

Under civic justice, the first problem is the administration of justice properly so called. Our city governments are evidently in duty bound to administer justice; to suppress, as far as this is possible, crime of every sort. That is what we have our civic courts of justice for. In our cities there is always an element that can only be held in check by the strong arm of the law. And this criminal class is much larger in the cities than in the country. In Philadelphia there is seven and a half times as much crime in proportion to the population, as in the rural districts. And in our own city of Pittsburg this proportion reaches the frightful height of nine times. Our large cities are the favorite resorts of the criminal classes of all kinds. Here the off-scourings of society flow together to prey on each other and on the community. Thieves, murderers and adulterers find it much more profitable to carry out their evil desires in the city than in the country. Our large cities are very cesspools of iniquity. Crime is contagious and in the slums of our cities we find the high schools of vice; and for that matter, not only in the slums. The gilded palace is often nothing better than the filthy hovel, only that in the former, crime often wears the veil of respectability. Our cities have a constant fight on hand and it requires an army of police and detectives to keep this lawless mob in check.

Often it is a fight against fearful odds. A fight to the very death. It is worse to deal with cut-throats than with tigers or wolves.

How often the rich and influential are arrayed on the wrong side. Here we have powerful secret societies where men have banded themselves together under the most horrid oaths to stand by and protect one another right or wrong. How often the influence of the lodge is responsible for the miscarriage of justice; and how often these societies influence the dealing out of franchise and the securing of appointments. It is an open secret that with thousands the obtaining of such protection in wrongdoing and the securing of advantages which they could not secure on their merits is the prime reason why they join the lodge. Our whole administration of justice is infected with the virus of secretism.

The safety of life and property, of chastity and honor depends on the issue of this fight. Things are bad enough when we do our utmost to suppress and punish crime, what would it be without the barriers of the law? Our cities would be hell itself, if the wicked were not restrained. There is a vandalism in our cities that is only too eager to stamp out every vestige of Christian civilization, level our proudest monuments of art to the dust and turn into smoke and ashes all that centuries of toil and economy have accomplished. If anyone doubts this let him look over the reports of the Pittsburg riot in 1877.

But under civic justice we would not only classify the legislative judiciary and executive branches of our city government. We take the term in a wider sense. A city is a community: there is a community of interests. These thousands and millions have common wants and needs. We must have streets, sewers, waterworks, fire protection, arrangements for light and heat and the many other things which are comprehended under the term Public Works. It is of immense importance that all these "*Res publicae*" be honestly and fairly administered. Taxes must be levied; and every dollar that is taken beyond what

is actually needed is stolen from the people. The public burden of taxation should be distributed fairly according to the ability to carry and the benefits received. And when raised by taxation public monies should be honestly spent. The people's money should be spent for the people's good. Public treasuries are not intended for private benefit. Proper economy should be exercised and all waste eliminated. Every dollar that is taken by taxation represents so much sweat and blood of the toiling masses. Money is a sacred thing when viewed from this standpoint. There are franchises to be given away, contracts to be let, loans to be made, paying positions to be filled, that run into the millions. The annual budget of New York City is not less than \$75,000,000, about as much as it takes to run the Turkish empire. Pittsburg has an army of 7,000 employees. This is a problem perfectly staggering in its greatness. We can hardly realize what such figures mean.

But what has the Lutheran pastor to do with this problem of civic justice? Much every way. In the first place he is a citizen and shares the common joys and sorrows of his fellow townsmen. He is the head of a family and his wife and children must live with him in this city: that is either blessed with a good or cursed with a bad government. His individual welfare as well as that of his family and flock are inseparably bound up in the welfare of the city where he lives and labors. As a citizen he can not be indifferent to these affairs without shirking a sacred duty, and such a knave would deserve to be cheated and abused by every rogue.

But we are not speaking of the Lutheran pastor as a citizen. Here his duty is plain enough, so plain that a blind man ought to see it. But the inquiry that interests us now is: what has the pastor in his official capacity to do with public affairs? Some say it is his duty to take an active part in politics, to use his influence as a minister of the gospel for the enactment of proper laws and the election of proper persons for the application and enforcement of these laws. Just at present this is an exceedingly

vexing question, when so-called moral issues are at stake in politics. Some think it not only eminently proper that the minister, as a minister, take a hand in these things, yea they even think he should take the lead; and they consider it little short of treason toward the Lord and His church when he refuses to do so.

But we beg leave to differ. The Lutheran pastor is a servant of that Lord who said: "My kingdom is not of this world." Great as these temporal interests are, that which most concerns the gospel minister is vastly greater. The eternal salvation of body and soul is vastly more important than man's welfare the few years that he has to live on this sin cursed earth. And yet we are ready to admit that even the temporal welfare of men should be a matter of earnest consideration on the part of the conscientious pastor. But the sphere of his activity lies somewhere else than in politics. His task is vastly more difficult than to secure a temporary betterment of things by influencing an election.

The trouble with our public affairs in city as well as state is not so much at the top as at the bottom. The mud sills of society are rotten. We need first of all not better officers but better citizens. When the citizens are what they should be the government will not long be otherwise. Under our American form of government it is emphatically true that every people has just the kind of government they deserve. It is vastly more important to educate the public conscience than to influence elections. In fact just by this means can we best influence elections and shape public policy.

The trouble with our American people is, that they do not believe, or at least not appreciate, the scriptural principle that government is a divine institution. The divine right of kings and by implication of all rulers is made the subject of public ridicule. That's an old foggy notion that has long since been exploded, in the estimation of the average American. Right here is where the Lutheran pastor is to get in his best and most effective

work. Luther placed the passage Rom. 13, 1-4, on the table of duties in the catechism. "Let every soul be subject unto the higher powers. For there is not power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor."

Our cities have gotten away from this principle and it is our business as ministers of the gospel to bring them back to it again. Let us teach our people to reverence government in city and country as God's representatives. This is of course no easy task when men steal and buy themselves into office and laugh at divine and even human law when profit and policy are in question. Let us remember that the government which the Apostle speaks of in his letter to the Romans was not only heathen, but notoriously corrupt, and often cruelly unjust. Still he insists that it be recognized as a divine institution. This principle must be driven and burned into the consciences of our people or we are irredeemably lost and will as surely perish as did Rome and Greece. It is a Herculean task but the only thing that will save us.

Our popular motto: A government of the people, by the people, and for the people needs revision. It should read: "A government of the people, by the people, and for the people, *by divine authority.*" Not until this is

recognized can we hope for a radical betterment of our civic administration. Christians, at least, should see this, even if heathens do not. Oud officers may be corrupt, and our laws bad, and yet our government is a divine institution, and the powers that be are ordained of God.

What a revolution there would be from the bottom up if this principle were universally recognized! Think of it, our legislators and city councils, our magistrates and judges, our executive officers and policemen regarding themselves as the representatives of God, in public affairs, of that God who hates a lie and abhors a theft! It is almost too good to think of. Our citizens regarding the men whom they are to elect as God's representatives! How careful they would be to put into office the right kind of men! But this is exactly the ideal that we ministers should hold and work for.

Then again let us educate our people up to a higher standard of public honesty. Make them see that an officer who puts his hand into the public treasury is not a hair better than the thief who puts it into your pocket. As W. T. Stead says: "The church labors forever in the realm of the ideal. She labors in the van of human progress, educating the community up to an everwidening and expanding conception of social obligations." Or as Bird S. Coler in the "Outlook" says: "If the church would improve the political conditions of the city it must first better the moral condition of the citizen."

Let us by improving the moral atmosphere make it impossible for a rascal to get into office. We are teachers of God's truth, that truth which is to be the rule not only of private but also of public life. When we teach this truth and impress it upon the hearts and consciences of our people, we are not going beyond the scope of our office. But to neglect this, especially the thorough instruction of the young, can not be atoned for by preaching a sermon on civic righteousness the Sunday before election and doing a little electioneering in the interest of a favorite candidate. All such sporadic effort will avail

nothing so long as we do not imbue our people, and especially the rising generation, with the fear of God, which is the only safeguard against political corruption.

There is another thing too, which dare not be overlooked. Christian men must be more willing to serve the community; and to serve not from hope of reward but from conviction that the honest choice of the body of voters is the call of God to public service. So long as the man continues to seek the office there is little hope of betterment. Not until the office seeks the man can we hope to see a more honest administration of public affairs. We have men among us whom God has so blessed with this world's goods that they have an independent living, who are, humanly speaking, above the cares of life. These are the men who should deem it an honor to serve their fellow citizens in public office. But so long as men are under the power of Mammon and spend all kinds of money for offices which pay no salary, we may expect that they will use these offices to reimburse themselves with compound interest. We need men who from the fear of God are honest and not simply because honesty is the best policy; men with whom the fear of God is the dominant principle in all things. So long as this fear and love of God are absent we need not expect anything else than that our public men will regard the so-called "Eleventh Commandment," the most important of all; and that reads: "Thou shalt not permit thyself to be caught."

Let us not as ministers of the gospel allow ourselves to be degraded to the level of mere adjuncts of the police force. We are ministers not of the *law* but of the *gospel*. The corner policeman is a minister of the law. He makes people good by knocking them down with a club. There are people who can't be made good any other way. But we ministers of the gospel are not in that business, we don't work along these lines. In Germany the social democratic fire-eaters used to call the clergy "the black police force." Let us beware of meriting this appellation. Let us not in general expect too much from prohibitory legisla-

tion. The law is not to save the world, least of all to save men's souls. If the world could have been saved by law, ancient Rome would have saved it. If it could have been saved by culture classic Greece would have saved it. There is nothing which can save the world but the gospel of Christ. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Romans 1-16. If the gospel does not save the world it is irredeemably lost. As ministers of the gospel we hold the key which unlocks the door of civic welfare. Let us by faithful instruction in righteousness, arm our people against the manifold temptations with which they are beset. Let us lay more stress on the building up of characters which are able to resist temptation, than on the removing of temptations. "Offenses (temptations) must needs come." Our people can not be spared them. The ideal citizen is not a weakling, who must be shielded and held up by all manner of legal enactments. But one who is able to stand alone in the face of temptation.

Let us not allow ourselves to be made the tools for political agitation, nor our churches the channels for the activity of scheming politicians. The church of Jesus Christ was founded for nobler purposes. Christ our model did not set about to install a political reformation, although public affairs in his days were, if anything, worse than they are now. St. Paul did not aim at influencing the elections of Rome, then the most godless city of the world; but he did say: "As much as in me is I am ready to preach the gospel to you that are in Rome also." Romans 1-15. This gospel alone can bring the fear and love of God into the heart. And this fear and love of God, as Luther so beautifully and forcibly puts it in the catechism, is the source of all true obedience to the law. Let us not despair of the power of the gospel. It is a mighty instrument. Yes, the only adequate instrument for the moral regeneration of the world. It is, and so far as it has become the dominant power in us and our people, we are "the salt of the earth." Let us see to it that we do not lose our savior.

II. HEALTH.

The food problem of a large city assumes enormous proportions. The meat, bread, vegetables, milk and fruit that are consumed in a day can be counted not by the car but by the train and ship loads. It takes something to fill all these hungry stomachs. The health of a community depends largely upon what it eats. It is not only a question of having enough but of having things pure and fresh. One of the worst features of city life is the difficulty of getting pure food. When the farmer wants a drink of milk or a piece of butter he goes to the meadow and milks the cow. When he wants an egg he chases the hen off the nest and gets it. When he wants fruit he goes to the orchard and shakes the apple tree. When he wants a mess of potatoes he digs them. When he wants an onion or head of lettuce he steps into the garden and helps himself. When he wants meat he kills a chicken or a calf. He gets things at first hand, just as nature produces them. But we of the cities are at the mercy of the railroads, the commission merchants and the hucksters. We are often compelled to eat vegetables which the farmer would throw into the swill pail. Our meat is preserved and embalmed, our milk mixed with dangerous chemicals, our fruit picked green and ripens on the way in musty cars. There is scarcely an article of food that has not suffered more or less from adulteration. It is an awful problem to control this matter. The territory from which we draw our food supply is so large and the time consumed in transportation so long that it is extremely difficult, especially in hot, sultry weather, to keep milk, meat, fruit and vegetables fresh and wholesome until they reach our tables. But great as this difficulty is, it is not the worst feature of the case. Here comes the avaricious schemer and adulterates our food supply with chemicals which undermine health and endanger the life of the consumer. Especially is this the case with the milk supply. The death rate among infants in the city is appalling. There are other causes, of course, such as poor housing, bad ventilation, unsanitary

plumbing, insufficient clothing, but the bad milk supply is the most fruitful cause of this alarming mortality. What an awful thought to feed innocent babes with poisoned milk! And yet that is what is being done, in our cities constantly.

Then again the question of cheapness is one of great proportions. The law of supply and demand ought to regulate the price but it does not in all cases. Right here in our freight yards of Pittsburg whole car loads of fruit and vegetables rotted and were hauled to the dump. not because there was no one to eat them, but because they were withheld for higher prices until they were unfit for use. What an awful sin against the goodness of God, who causes these things to grow in abundance, when the greed of man tears them away from the mouths of his hungry children! Rather than sell this produce at reasonable figures they were dumped into the garbage plant. Must not the curse of God rest upon such criminal avarice!

But the water supply of a large city is perhaps a still more difficult problem. What enormous quantities we need not only for drinking but for cleansing and power! Here the quantity is perhaps not as difficult of solution as the quality. Some few portions of our city have at times opened dry spigots. But we all have for years drawn fluid from our hydrants that was actually not fit to wash in, much less to drink. Any respectable farmer's cow would have turned away in disgust from such stuff that could more properly have been labeled mud than water. The odor of the liquid was nauseating. For years we have been laboring with the water problem in Pittsburg and only now are we beginning to see the light. And we of the North Side are still doomed to drink mud. The Lord only knows how long it will be until pure water begins to flow through our contaminated and germ laden mains. We spent millions of dollars to improve our water supply, but as yet we are still buying our drinking water by the bottle: that is those of us who can afford it, and the rest are drinking either mud or beer. How much of

this money percolated into the pockets of our city politicians may never be told but we are sure that precious little of it ever found its way into our water lines as pure Adam's ale. Just think of it, up to within a few years ago the main in-let of our water supply in Allegheny was scarcely 1000 feet below Herr's Island with its enormous slaughter houses and the outlets of several trunk sewers. Here we poured in our sewage and just below we dipped our drinking water. And all this happened in the enlightened nineteenth century in a city that boasts of its Christian civilization. It is only by God's grace that we have escaped with our lives against such fearful odds. Just a few weeks ago, in our neighboring borough of Bellevue, which we had envied for its pure water, the filth of the river was turned into the pipes without a word of warning. Much sickness and several deaths are said to have followed this act of criminal carelessness. •

Then there is the question of sanitation. The Ohio River from Pittsburg to Cairo is one great sewer, and the two tributaries which form it are not much better for a hundred miles above the city. What are we to do with our sewage? Are we not constantly endangering the lives of those who live below us by pouring into the river, which is their water supply, all the filth of our city, and are not those who live above us doing the same thing to us? The question of sewage disposal is one of staggering proportions. It is one that taxes the wits of our wisest statesman. The contamination of our water courses is one of the greatest menaces to public health. Plumbing inspection, isolation and disinfection in cases of contagious disease are also grave questions to handle.

But the housing problem is still greater. Our cities are fast becoming, not collections of homes, but of hotels, tenements, flats, boarding houses and clubs. Increased taxation and greed have raised rents. Families are crowded into one or two rooms. The writer knows a congregation of about three hundred families in which there are not over 25 homes that have a spare bed room. But that is

not the worst of it. Sometimes families of 6 or 8 members are compelled to live in two rooms, yet even in one. We are told that in New York two or three families live in one room, and in the congested portions of our own city it is nothing unusual to find two sets of boarders occupying the same bed room one by night and the other by day. Not only are such conditions dangerous to health but they are also a menace to morals. How can cleanliness, order and decency be maintained when cooking, washing, and sleeping are all done in the same room, and that room must also serve as a work shop? Where men, women and children, the healthy and diseased are huddled together worse than cattle? But it is not only bitter poverty which is crowding the homes out of our cities. There are two classes of city people that have no homes. The globe trotting millionaires and the tramping beggars. The one because they want none and the other because they can not afford them. How many of our so-called better classes, live in hotels and boarding houses because they want to avoid the worry of housekeeping. But if the home is crowded out, the city and the nation are doomed. The home is the foundation of public welfare. Without it we will perish as surely as did Sodom. Physically as well as morally we will go to destruction without the home. What is to become of the children raised in the tenements without proper light and ventilation, in filth and want, yea in vice and shame?

Then there is the question of taking care of the sick and injured. How many homes have not a room to spare where a sick member of the family can have anything like the attention it should have. Isolation is out of the question. Even cleanliness is almost an impossibility, not to speak of the quiet and rest which the shattered nerves of the poor invalid so much need.

How many hundreds are maimed and injured daily on our streets and in our factories. Many of these are poor foreigners who have no one to look after them. What is

to become of these poor mortals who are mining our coal, paving our streets, digging our sewers, building our railroads and laying the foundations for our sky-scrapers? We exploit their strength and health until they fall over and are looked upon as useless rubbish that we have no interest in except to get rid of for aesthetic and sanitary reasons. When typhoid fever or small-pox break out in one of their over crowded tenements, self-protection compels us to look after them. As well might we stand idly by and look at a conflagration just because it is not our house, but the man's next door.

Finally, there is the question of recreation. Man is not a machine. He needs rest. Even a machine will wear longer and do better work, if it is allowed to cool occasionally. God himself arranged, that after six days of labor there should be a day of rest. The question of recreation is one of vast importance if the productive power of man is to be preserved. When you burn a candle at both ends it is soon consumed. The spring that is constantly on a strain loses its tension.

But look at what our cities offer in the way of reasonable, healthy recreation. We have a few parks, art galleries, museums and conservatories. We are thankful for them. Would to God we had more! But how many questionable places of amusements we have. Theaters, saloons, gambling houses, dancing platforms, drinking clubs and what not. And how these places are fast sapping not only the physical, but the mental and moral strength, especially of our young people. People call it recreation, when they go to the theatre and look at a play which keeps their nerves on a strain for hours and gives them wrong views of life and its responsibilities. They go to the club and sit drinking until midnight and then come home and raise the devil with wife and children until morning. This is recreation with a vengeance. Sunday; with many, does more physical, mental and moral harm than all the balance

of the week. This kind of recreation is filling our lunatic asylums, alms houses, hospitals and penal institutions. Now do you believe that the question of civic health is an enormous problem?

But what are you going to do about it? What can we Lutheran ministers do about it? Here again we must "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Timothy 4. 2. Touch the conscience of the shipper, commission merchant, butcher, baker, dairy man and confectioner, and try to get them to put a higher estimate on human health and life. Let it be known that when a city councilman holds up a pure water bill for graft, God will ask at his hands the blood of those who have perished for want of nature's pure beverage. Drive it home to the conscience of the landlord that he will in hell be forever haunted with the sobs and sighs of innocent children, which were sacrificed to his greed, of the youth which were corrupted in the brothels, which were housed in his tenements, of the ruined homes which lie scattered along his path to wealth. Bring it home to the hearts of our people that the question of "does it pay", is not the only one to be answered, when property is to be let, or a business venture undertaken. If the kingdoms of this world and all the glory thereof are to be gotten at the price of worshipping Satan and sacrificing to him, human life and virtue, the price is too high, and every conscientious Christian, should say: "Get thee hence Satan". Rather let your house stand idle than rent it as a den of vice. Rather let your money lie idle, than invest it in an enterprise which is calculated to ruin men's lives. For what would it profit a man if he gained the whole world and lost his own soul?

On the housing problem we would say let us encourage the exodus to the suburbs. Let us welcome everything that is calculated to relieve the congestion of our down town districts. And when our people move into the suburbs let us follow them with the gospel. Let us establish missions

and take care of God's children that are moving out in quest of fresh air, rest and peace. Let us build a mission chapel in every one of these growing suburbs. It may be hard on the older down town churches to dismiss annually so many members, but we are nowhere told in the Bible to build and maintain large churches; we are told, however, to "feed the sheep and the lambs of Christ." John 21. 15-16. And if we want to feed them, we must go where they are. Half a dozen churches of two hundred members each will do much more solid, spiritual work than one of 1,500.

As to the sick and injured let us imitate the Savior, who not only preached the gospel but healed the sick. Let us establish and maintain Christian hospitals. Yes I say *Christian*, where not only the sick and injured body can be cared for with conscientious care, but where the ofttimes sicker soul may receive proper attention. Let us send Christian parish nurses into the homes of the poor to help nurse the sick. All this can be done most effectively by us Lutherans through the institution of Christian deaconesses which has again been revived in our church and is doing such a blessed work. But we need more recruits for this army of noble women that has set out to fight disease, want and suffering. It rests to a great extent with us pastors whether their ranks shall be filled up and their number increased, or whether the few who have devoted themselves to this great work of mercy, shall be left alone until they break down under the load and give up the fight. Here is a civic problem which the Lutheran pastor can do much to solve. What are we doing about it? In our congregations there are at least some young women who have no definite aim in life. They don't really know what to do with themselves. The world is full to overflowing with stenographers, bookkeepers, saleswomen and even the supply of trained nurses is no longer as scarce as it was some years ago, but we have never yet had an over-supply of deaconesses. Here the demand is still far ahead of the sup-

ply. There is room for all who have the proper qualities of head, hand and heart. Let us do our duty and call for recruits for this army of noble workers, all the more since it is not a question of finance at all. By the good providence of God, especially the mother house at Philadelphia, is so situated that even the poorest maiden or childless widow is welcome.

On the question of recreation, we would say: Show the people the difference between recreation and revelry. How the one ennobles and the other degrades. Touch the consciences of those who furnish questionable amusements; and not only of the managers but of the stockholders. Arouse them to a consciousness of the enormity of the sin of profiting by the spiritual and bodily ruin of human beings created in the image of God. Let the heathen do such things and reap their harvest of tainted money; but a Christian should be ashamed to have one dollar which is stained with the blood of a lost soul. Cultivate a desire for pure, elevating sport, ennobling creation: Recreation which *re-creates* both soul and body.

Let the Lord's day be not only a day of solemn worship, but also one of joyful recreation. Let us get rid of the puritanic idea of the Sabbath, when it was a sin for a man to kiss his wife or play with his children. Sunday is the Lord's day, and the Lord is not a heartless tyrant, but a loving Father. Let us arrange our services on the Lord's day, so that there is room for proper, God-pleasing recreation. Let the Lord's day be an oasis in the desert of toil and trouble. Let it be a day of bright sunshine and Christian cheerfulness. /

Nature abhors a vacuum. We must not only forbid that which is objectionable and injurious, but we must furnish that which is innocent, healthful and invigorating. The crowded condition of our homes makes it next to impossible to furnish proper recreation there. This largely drives our young people to the club. Let us furnish them with something better. Especially our larger and wealthier congregations should give this matter their serious consid-

eration. A good gymnasium, reading room, place for social games, for the cultivation of music, especially singing, would be a valuable adjunct to any of our city churches. Let the church supply what the home lacks. These are a few hints as to our duties toward the problem of civic health.

(To be continued.)

SERMON.*

Luke 2, 52.

BY REV. O. S. OGLESBY, A. M., PITTSBURG, PA.

To the graduating class of the Union High School, and Christian Friends. "Grace and peace from God the Father, and the Lord Jesus Christ."

It is the desire of every normally constituted individual to attain to certain conditions and positions in life, to accomplish certain results which seem essential to his or her happiness and well-being. But manifold difficulties oppose the accomplishment of our purposes, the attainment of our desires. Against these difficulties we must earnestly contend, constantly fight if we hope to be even partially successful. Hence, life is a struggle, and is often and appropriately called a battle. Every individual, except he be a drone, becomes a contestant, a soldier, in a vast army. True, for a period of the first few years of our earthly existence we are sheltered beneath the paternal roof, protected within the paternal walls, and loving parents fight our battles for us, while we are being prepared, physically, mentally and morally to take our places in the ranks, and to do our part in this great battle. Presently we begin to assist our defenders and in a few short years we take our place in the ranks as full fledged soldiers, either taking the places of the fallen, or of the superannuated, or increasing the number of the active armor bearers.

* Delivered before the Graduating class of the Knoxville, Pa., Union High School.

In this great battle of life some are failures, others are moderately successful and still others are truly, fully, abundantly successful, some thirty, some sixty and some an hundred fold.

All parents, pastors, teachers, and true friends wish their children, parishioners, pupils and neighbors a truly, an eminently successful life, and this, dear members of the graduating class, he who now addresses you, together with all here assembled, wish you this evening. That you may better know what this wish implies, let us together, for a brief period, study the subject which this occasion requires, and which our text so clearly gives us, namely,

A TRULY SUCCESSFUL LIFE.

It is

1. Necessarily a progressive life.

(a) Progress is essential to success. The meaning of the word "progress" is well known to all. Its equivalent is advancement, gradual accomplishment of the purpose in mind, a constant improvement upon present conditions. Progress is a law of nature enforced everywhere. It is a law which every man must obey, or perish. Here it is unalterably written, "He that disobeyeth shall die."

As a rule men are not inclined to disobey this law. In truth, our age is progress mad. The times and conditions in every field of human activity imperatively demand *progress*, or *surrender*. Men, in their madness, demand progress even in the *infinite* and *eternal*, demanding progress in the eternal principles of truth as revealed in the ever abiding Word of God. They tell us that that which the holy prophets and apostles taught by divine inspiration, yea, even that which Christ Himself taught, was good enough in their day, but not sufficient for our day and age. They tell us that even in the sphere of divine revelation there must be advancement, and think it strange that we run not to the same extent of riot with them. (1 Peter 4-4.) Though we refuse to carry the demand for progress into the sphere of the infinite, we do

admit and maintain that in all the affairs of men, progress is *essential* to success, yea, to life itself.

Our text not only places before us the subject we have chosen for this occasion, but it also places immediately before us, as our example, the only perfectly progressive and successful life ever lived here upon earth, the life of Jesus Christ the Righteous, the very begotten and eternal son of God. Taking this exceptional life as our example, we learn not only that our lives must be progressive, but we also learn

(b) *That in which we must progress, namely, wisdom.*

"Jesus progressed in wisdom." We have just refused to run with those who carry the demand for progress into the field of the infinite, and we have also just declared our faith in Jesus Christ as the only begotten and eternal Son of God, and therefore infinite in wisdom. There are those who will ask us how can Jesus progress in wisdom if He is the eternal and omniscient God? We answer that while we keep in mind the clearly revealed truth that "This Jesus Christ is the true God and eternal life," we must also keep in mind the truth revealed with equal clearness that Jesus Christ is also *true man*, born of the Virgin Mary, "in all things made like unto His brethren," (Heb. 2-17) and as man is subject to the law of progression, even as we are. Jesus increased in stature. He grew from the feeble infant upon His mother's bosom, through childhood and youth, to the measure of the stature of splendid manhood. Through each of these stages of physical development He advanced in knowledge under the special guidance of the Holy Spirit and the watchful eyes of loving parents, avoiding those follies and vices of youth which so lamentably stunt and mar the physical and mental development of many bright boys and girls. The physical development of every youth is of vital importance and demands the closest attention of parents and teachers, and blessed is the youth who takes heed thereto according to the Word of God and the example of Jesus. But, we

are, at this time, especially concerned with the mental and moral advancement of the young. Here we again point our youth to Christ as the one perfect example to lead them on from height to height. But here we must make one exception. There is one feature of the human life of Christ in which there was no advancement, namely in morality. Morally, He was ever absolutely perfect. "He knew no sin." But He increased in knowledge just as our youth must do if their lives are to be either useful or happy. This mental development of our blessed Savior was made under the same conditions, and by the same processes under which and by which they must develop whom He came to save and whose Lord He is.

In the education of Jesus we find certain elements essential to every worthy education, namely a holy family influence, a fixed determination or purpose, a holy ambition, and a limitless patience. It being His fixed purpose to be "about His Father's business," His one desire to do the will of Him who sent Him, He fixed His mind steadfastly upon this goal, and from this nothing could swerve Him. He availed Himself of the educational advantages of the day, both secular and religious, and patiently abided the time, until His ever broadening and deepening wisdom reached that mature stage which fitted Him to go forth from the sheltered bowers of a pious home, and to enter upon those duties of life which devolve upon him personally, and must be discharged in touch with, and under the scrutinizing gaze of the critical and cruel world.

(c) *How we may progress.* The conditions under which our youth may make that progress which is essential to a successful life, are few and simple, but very imperative. They are first, a quiet, godly, peaceful home, such as that in which Jesus was reared, where parents give their children wise counsel, and set them a good example. The proper development of the body requires a pure atmosphere, and even so is a pure home atmosphere essential to sound and active minds, and to sound and stable

morals. Oh Christian parents, know that in the wise and merciful providence of God, the future of your children, both temporal and eternal, is largely in your own hands and will be what you make it. But the home, while much, is not all in the making of a true and successful manhood. No potter can make a fine vessel of coarse clay, nor can parents and teachers make a successful man, or woman of a youth who is lacking in certain elements of success. Christ once said to a young man, "one thing thou lackest," and the young man was sad and went away grieved. So today it is a sad and grievous thing to be forced to say of a youth "thou lackest" either one of three things, namely, *ambition, purpose or patience.*

There is a commendable ambition, an ambition to be something and to do something useful in this life, to perform, to finish the work God has given us to do. To be lacking in this one thing is to fail in life. They in whom this desire is their meat have the first requisite of a successful life. But this laudable ambition is not, in itself, sufficient to secure success. There must also be a well defined and firmly established purpose. One must know in what particular line of usefulness he wishes to labor. He who does not know what he wants to do, will do nothing. Let those who want to be successful first know in what they want to succeed. Choose a field of operation, a life's occupation. Choose cautiously and prayerfully, and having chosen, hang to your choice with bull dog tenacity. Having put your hand to the plow, never look back. As the hound pursues the fox over the hills and through the vales, across the streams and through the marshes, so pursue your life's calling through sunshine and shadow, through elation and depression, through good report and evil report. In this respect follow the example of our Master, Christ.

There is still one other element in which he who hopes to be successful must not be lacking, namely, *patience.* "A workman that needeth not to be ashamed" must be prepared for his work before he undertakes it. Thorough

preparation requires patient study of the nature of the work to be done, and of the art of its proper performance. In the wilderness John the Baptist spent years in preparation for his life's work. In the wilds of Arabia the Apostle Paul spent three years in preparing himself for his work as an apostle to the Gentiles. In the quiet and holy atmosphere of Christian homes our children must spend their youth in patient preparation for the work which God has given them to do, if they hope to be successful. This preparation consists in a twofold education, namely, *secular* and *religious*. It is now universally recognized that a good secular education is essential to success in any calling. Let no one delude himself with the thought that a good secular education is easily acquired. Its acquirement demands rigorous discipline, and constant and strenuous effort. Let it also be remembered that this discipline of the mind, and this training in applied effort constitute the essence of an education, rather than the things learned. He that has not the energy and the pluck to do the studying necessary for a good secular education has neither the energy nor the pluck to perform the duties of any important earthly calling. For our warning we have the motto: "Nil sine magno labore," "Nothing without great labor," and for our encouragement, we have the motto: "Labor omnia vincit," "Labor conquers all." Again, let no one deceive himself with the thought that having graduated, be it from High School, Academy, or College, that my education is now completed, that I have advanced to the limit of a secular education. Upon every diploma should be the words, "Progress," "Advance," "Go forward," "Plod on." Your diploma is no discharge. It is simply the written testimony of your teachers that you have made a respectable beginning. That you have in an honorable manner, reached a certain stage in your race after knowledge, and that you are capable and worthy of continuing the race. But a secular education, however complete it may be, is not all of a due preparation for a "truly successful life." There is still another essential feature to this proper preparation, namely,

A TRUE RELIGIOUS EDUCATION.

Some may smile at this suggestion, but be that as it may, we speak the words of truth and soberness. A secular education without adequate religious instruction, is like a tower without a foundation, like a horse without a bridle. An education in the sciences of the world without its complement of a religious education is the secret of that endless caravan which winds its way from positions of honor and trust to the prison and to death.

The mind and heart, the judgment and conscience should be simultaneously developed. To educate either to the neglect of the other is a sin, a sin only too often committed, and a sin certain of unhappy results. To impart this religious education is emphatically the province and the duty of the Christian church. Therefore, the church should neither be considered nor made a mere hightoned Sunday club, where men may be elegantly entertained, where men may display their skill in using many and high sounding phrases without saying anything, profusely scattering glittering generalities and carefully avoiding any trace of definite instruction.

The Christian church should be a school in which Christ is the Master, and the Bible the textbook, the pastor the principal subordinate teacher and every member of the congregation an active and enthusiastic assistant. If we are to have successful men and women, we must have correctly educated boys and girls, trained to persistent and systematic labor, both mental and physical, and also trained in definite religious principles. Woven into their conscience must be those principles of truth, righteousness and mercy which have their origin in the mind of God, and are revealed in the holy scriptures, being placed before us with astounding brevity in sunlight clearness, and childlike simplicity in the holy ten Commandments and the apostolic confession of faith. Our public schools and our Christian churches each have a particular work to do in the interests of our youth, and therefore, in the interests of our homes and of our country and of the glory of

God. Would to God that each party better understood its respective duties, and that better provisions were made for the harmonious co-operation of these two great educational forces. Thus alone can our children, our homes and our country be protected, and God be glorified.

But we will hasten to present the second feature of our subject, namely, a truly successful life is

II. *Necessarily an unselfish life.*

(a) *Selfishness is an insurmountable barrier to a successful life.*

By selfishness we mean consideration for and interest in one's self and one's own well-being only, having no regard for the rights and interests of others. It is to think and to act as if no one but our own sweet self had any ideas, rights, or interests which we are bound to respect. Against this blind and foolish spirit God admonishes us when He says, "Look not every man on his own things, but every man also on the things of others." Our text tells us that Jesus increased in *favor* with God and man. By this we know that His was an unselfish life, for no selfish life ever grew in favor with either God or men. His was a life of purest love and unequalled sacrifice for those for whom He lived. In this respect His life stands before us as the most resplendent example, unmarred and untarnished by any trace of selfishness. The man who habitually places his own interest or wishes, above the interests and desires of his fellowmen, ignores the teachings and example of Jesus and forfeits all claims to the respect, and sympathy of his fellowmen. He violates the law of God, for by divine command it is written, "Thou shalt love thy neighbor as thyself," and "All things whatsoever ye would that men should do to you, do ye even so to them." The selfish man rejoices in the accomplishment of his own purpose even though it be at the sacrifice of his neighbor's rights and welfare. He therefore deprives himself of the respect and sympathy of his fellowmen and essays to live for himself alone, which God says no man can do.

A selfish life may result in the accumulation of wealth, in the attainment of an education, in gaining positions of power among men, but it can never be truly successful. It can never be beneficial to men, nor an honor to God. Therefore to all who wish to live a successful life, who wish to win the approbation of God, and to be held in grateful remembrance by men, to all such we say, *eschew selfishness*. It is the fly that inevitably spoils for both God and men, the ointment in which it is found.

(c) *Unselfishness is the best guarantee of a successful life.*

The primary conditions of success being present, namely, ambition, diligence and patience, genuine unselfishness is needed, and is all that is needed to insure a successful life. Genuine unselfishness does not simply mean justice in dealing with our fellowmen, but it means generosity, self-sacrifice in the interests of others. He is not an unselfish man who simply loves those who love him, who does good to those who do good to him, but genuine unselfishness is to love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Such are the teachings and example of our Lord Jesus, who is the world's only exemplification of a perfectly unselfish life, a perfectly successful life.

That we may have a worthy idea of the unselfish character of Christ's life, we must consider what He sacrificed, for whom He made this sacrifice, and why He made it. To know what Christ sacrificed we must know what heaven is, and what hell is for he descended from heaven into hell in our behalf, for of Him it is written, "He came down from Heaven," and of Him it is also written, "Thou wilt not leave my soul in hell." He who dwelt in heaven, and whom the holy angels delighted to worship, came down to this earth where sin, sorrow and death reigned. Here He made Himself of no reputation, but took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death,

even the death of the cross. No man can measure that sacrifice. This Lord of glory came to His own, but His own received Him not. He came to men in love, bringing peace, but they regarded Him with hatred and despised the peace He offered. He submitted to the cruelest death known to men, that they who accomplished His death might live eternally. "Was ever love like this?" Why did Jesus make this incomprehensible sacrifice? Was it to gain a crown? Long before He was crowned Lord of all. Was it to gain power? From eternity He was omnipotent. Was it to win glory? To Him all the holy angels and the redeemed of God sang their sweetest hymns of praise. Not for Himself, not for Himself in any particular and in no degree for Himself, but for those whom He loved, and whom he came to save. He did it all. He who possessed all things became poor that we might be made rich. "He who knew no sin was made to be sin for us, that we might be made the righteousness of God in Him." Was there ever unselfishness like this? *Jesus grew in favor* with God and man as never another did, because he was unselfish as never another was. The life of Jesus was a successful life, successful in the grandest aim and purpose ever entertained on earth, the redemption of a lost and condemned world, and the secret of this success is His infinite love, His divine unselfishness.

In profane history, to our joy, we also find the record of many unselfish and successful lives, examples well worthy the admiration and emulation of men. In the humble paths of life we find such examples most numerous and most brilliant. Here we find many who are willing to forget self and to think well of others, who refuse to enjoy comfort to the discomfort of others, who refuse to advance at the expense of others, who are willing to sacrifice property, position and even life itself for the good of others. While such examples are frequent, they are not frequent enough, and we must look to the love of God shed abroad in the hearts of men rather than to "Hero Funds" to increase them.

Likewise, among those who traverse the higher plains of life, we find many who have left us shining examples of unselfish and successful lives. As such example we would point you to the honored and beloved king of Sweden, Gustavus Adolphus, to whom all protestants owe a debt of gratitude which they can not pay. We would also refer you to the lives of our own beloved Washington and revered Lincoln whose lives were both pre-eminently unselfish and grandly successful. Their lives have increased and will continue to increase in favor with men as long as historians continue to record the deeds of great men.

There is still another field of human activity, where men are inspired by the highest aims known to men, and accomplish the greatest achievements on earth. We refer to the ecclesiastical field, the Church of Christ. Here we find a Moses, a David, a John, the Evangelist, a Paul, the Apostle, a Luther, the Reformer and a host of others who have set before us glorious examples of unselfish and successful lives. They have made this world better, brighter, happier, and have led millions to a blessed eternity by their unselfish sacrifices. All the men I have mentioned are better known, more honored, loved, respected today than they ever have been before, and the end is not yet, neither will it be, so long as men continue to remember unselfish deeds of love.

The unselfish and self-sacrificing life is not always appreciated by its contemporaries, but it is and will be more and more appreciated by the unprejudiced posterity of those whom its author sought to serve.

Then in conclusion, let me say to the members of this class, and to every young man and woman in divine presence, you hope for a truly successful life. For this you have a right, yea a duty, to hope; it would be a grievous sin for you to hope for less. We who are older also wish you a truly successful life. It were a sin for us to wish you anything else. Then let me exhort you, by the mercies of God, mark well your footsteps in the days of your youth. Now, in these your youthful days, you will either take

the fortunate step that leads to success in life and death, or you will make the fatal mistake which will end in disaster, disgrace, defeat and death. Make the most successful lives on the pages of history your study, and you will find, broadly traced in each, the two fundamental principles *progress* and *unselfishness*. Make these lives your examples, your ideals, and above all make that one exceptional life, the one perfect life, the one truly successful life your highest ideal, and following in the blessed footsteps of Him who lived it, you will, like Him, grow in favor with God and men as long as your names and works are known to God and men. Amen.

NOTES AND NEWS.

BY G. H. S.

NEW BOOKS.

The volume of the recently deceased Professor James W. Richard, D. D., LL. D., of the theological seminary in Gettysburg, entitled *Confessional History of the Lutheran Church* (Lutheran Publication Society, Philadelphia, \$3.00) is without the shadow of a doubt one of the most scholarly, if not the most scholarly work in English Lutheran literature, its only real rival being perhaps Krauth's *Conservative Reformation*. It is extremely critical, at places radical, but at all times dealing with a wealth of original sources and citations from primary documents, that constantly incite to thought, investigation and not infrequently to opposition. It is a book that will not infrequently vex and perplex the Lutheran who has been taught that the confessional history of the Lutheran church has had smooth sailing all along, or who thinks that the convictions entertained in conservative and confessional circles on our Lutheran Symbols are all beyond a doubt and debate. Not a few of Richard's positions, particularly such as his insistence that Luther was not personally either directly or

indirectly to any noteworthy degree active in the preparation of the Augsburg Confession particularly the First Part, but that this was a Melancthon document to all intents and purposes, while fortified with an abundance of documentary evidence, are not convincing. His claim that the Formula of Concord did more harm than good, and that this great work of innerdenominational peace had better been left unwritten, is of course not new; but it is supported by what the author considers new evidences, that will bear examination. Other charges of this kind are also not new, such as the contradiction which is thought to exist between the second and the eleventh articles of the Formula. But in all these matters, notwithstanding the great learning of the author, he is not a fair historian. He is too much of a partisan and has too little of the judicial temperament calmly to weigh evidences on both sides. As an example of his singular weakness in this respect we draw attention to his attack on the Formula of Concord, in maintaining as a proof of its injurious influence that peace and harmony prevalent throughout the Lutheran Church of America until the baneful blight of the Confessional Synods with the Formula was first felt. True there was peace before that time, but it was the peace and quietness of the cemetery. When people ignore distinctive and fundamental doctrines revealed in the Scriptures they will not be great in polemical theology, but it is a graveyard harmony. Naturally it is not possible for a reader not having at his command the rich historical literature which this writer consulted to control all of his many and valuable citations from sources unaccessible to even the more advanced student of Lutheran literature; but, frankly stated, some of these citations seem to be given too incompletely or in surroundings that lead to false conclusions. This seems to be the case particularly there where the author makes prominent his claim that for twenty-five days immediately before the reading of the Augsburg Confession and while Luther was at the Coburg, the great leader in this struggle was left entirely in the dark in

reference to what was going on at Augsburg in the preparation of this Confession. In general, Richard's picture of Luther's passivity before the day of the reading and his phenomenal activity after the date, when the Lutheran cause in Augsburg seemed to be at the point of being betrayed by Melancthon and his friends, is not a harmonious one. On the other hand, he strongly brings out the fact that the Augsburg Confession was at bottom a peace document and not a war document and that its authors and confessors at that time felt that they were not outside of the organized and real Roman Catholic church but still within it. These and other points, such as the emphasis placed on the fact that the Confession is not a complete and full statement of the teachings of the Lutheran church, and that the Confession in its positive parts is directed perhaps more against the extreme radicalism of the Swiss reformation than against the Roman Catholic church, tend to make the reader thoughtful and to examine again the point which he had all along considered safe and sound. A man who can study this book without having old and favored convictions shaken up will either read it superficially or is not open to the arguments of an opponent. The volume is evidently a student's book and instructs even there where it calls forth opposition. One of its weaknesses is, too, that it unevenly distributes its material, the Smalcald Articles and the catechisms being proportionately but meagerly treated. The author makes entirely too much of the fact that we no longer possess the real "*Invariata*," in the sense of the original Augsburg Confession as read before the Emperor. The distinction between the *Variata* and the *Invariata* as generally made and understood is real, and Richard's plea against the "*Invariata*" has little more than academic value. But with all this we say to our student readers: Tolle! Lege!

* * *

Dr. Loy's The Sermon on the Mount, a Practical Study of Chapters V-VII of St. Matthew's Gospel (Lutheran

Book Concern, Columbus, Ohio) is a good book for pastors and people. Probably no section of the Gospel is as often quoted and more thoroughly misunderstood than the Sermon on the Mount. Pastors, too, take it as a programme of the righteousness that is to prevail in the kingdom as proclaimed by the Preacher on the Mount: in reality it is an exposition of the deep meaning of the Law over against the superficial interpretation of the Jewish theology of Christ's day. It is from this correct viewpoint that the venerable author interprets and expounds the Sermon, not with the philological acumen of a skilled exegete, but in a way that brings out for the people the depth of its religious and Biblical thought. Pastors preaching on a text from these rich chapters should not fail to consult this book, and thoughtful students of the Word among the laity will find it a full storehouse of rich spiritual truths.

NEW BIBLICAL INSTITUTE IN ROME.

Through an Apostolic letter, recently issued by Pope Pius X, a new Biblical Institute has been established in Rome, the special purpose of which is advance, particularly in Exegetical studies in the Catholic church. The document opens with a reminder of the fact that Pope Leo XIII in his well known Encyclica had already contemplated the founding of such a school. The Apostolic letter not only confirms the right of the new institute to grant degrees in this department but also regulates in detail the course of study in the new academy. In the different papal colleges in Rome, theology, philosophy and scholastics had been diligently taught, but Biblical exegesis had occupied but a minor role in the curriculum. But the different Modernistic movements in the Catholic church had forced this subject upon the attention of the church authorities, and the appointment of a special corps of teachers by the Pope has avowedly as its chief purpose to meet the views and teachings of these "heresies." The

new faculty has been placed in charge of the Jesuits and it will be an addition or an appendix to the Gregorian University. According to the instructions which accompany this letter the General of the esuits, the "Black Pope," suggests to the Pope three persons as candidates for the office of Rector of the Biblical Faculty, from whom his Holiness selects one. The Rector has a Secretary, who is also to be his representative when absent, as also a Librarian, whose duty it is to send a report to the Pope annually. The professors are appointed by the General of the Jesuits, and they must be confirmed by the Holy See. In addition to the full professors there will also be extraordinary professors, who occupy the positions held by the privatdocents of the Italian universities. The promotion of these young savants will depend upon the approval of their work by these superiors and the Jesuit General. The Pope prescribes that teachers and pupils, also in addition to the regular academic work, are to remain in close personal contact and conference. Those can be enrolled as regular students who have taken the regular course in philosophy and have attained the doctor degree in theology.

All lectures of the new Biblical faculty are "public," i. e., without fees. Only the students of this course are permitted to use the library of the Institute without supervision, while all others must have special permission. It is generally understood that this library is to be a full collection of all anti-modernistic works. In the circle of the Dominicans there is great dissatisfaction with the manner in which this new institute has been regulated because the Dominicans are the traditional patrons of the exegetical art among the Roman Catholic savants, but it is stated on good authority that even the Dominican type of Biblical research is too much "advanced" for the taste of the present Pope. It is this reason that has caused him to marshal the hosts of the Jesuits against the progress of inner-Catholic Modernism.

The Munich Allgemeine Zeitung, in commenting on this new movement on the part of the Vatican against modern independent thought, has only this significant word of comment: Als ob sich die Wahrheit je verdunkeln liesse! And the Evangelisch Lutherische Kirchenzeitung of Leipzig, says that the whole innovation has only the one purpose of making Jesuitism even more all-powerful in the Roman Catholic church than it is already.

CHRISTIANITY AND ITS WORLD MISSION.

The speaking in many tongues on that first Pentecostal birthday of the Christian Church was typical and prophetic of the character and world mission of Christianity. From the very outset, not only the Founder of the faith, when He gave His final injunction to His Apostles to disciple the whole world, but these latter, too, after the reception of the Pentecostal Spirit, were perfectly clear in the subject that Christianity was to go out to conquer and would not attain its goal and mission until all the world had learned to confess Christ, and every knee had bent in adoration of the Messiah. True, there was even among the disciples for awhile a difference of views as to the way and manner in which this world conquest was to take place, whether this was to be realized through the Jewish Church or independently of it, as was advocated by St. Paul, yet there never was a doubt or debate as to the world-wide mission of Christianity itself.

This declaration of the universality of the Church and of the blessings it had to offer was one of the many new things which the disciples had acquired through the outpouring of the Holy Spirit on Pentecost. Not that Jesus had not taught them this already during His three years of instruction, but it was only now that they began to understand His words in their real import. The particularity of God's good things spiritually was one of the fixed teachings and tenets of traditional Judaism, which the disciples, too, had shared with their contemporaries. But now after Pen-

tecost, when practically in all of the tongues of the civilized world they begin to proclaim the goodness and grace of God through Christ, they thereby significantly emphasize the fact that it is Christianity's mission to offer this gospel to all the peoples of the world, and not rest until this world-conquering mission has been accomplished.

This was an essentially new idea in the religious thought and ideals of the world. No other religion, not even that of Israel in the sense in which Christianity maintains, had written upon its program the universality of its claims to recognition of itself as the sole creed that could insist upon acceptance by all mankind. The ancient religions were naturally confined to distinct nationalities and peoples; a nation, as a rule, had its own religion just as it had its own form of government, and no religion claimed for itself the sole and supreme recognition as the only form of faith and creed for all mankind. Christianity, however, by its very character and genius, was compelled to make this claim for itself and to unfold a program of its future activity and aggressiveness in accordance with this new scheme. Christianity did not claim to be merely one among a number of other religions, all equally good or all sharing in part the truth and the light. It insisted from the very outset that it alone had the truth and the whole truth and nothing but the truth, and from this standpoint it started at once on its mission of world conquest. It could not, in the very nature of the case, and cannot now, wherever the true genius of Christianity or the religion from on high is recognized, consent to share with other forms of faith the claim to represent the truth.

In the nature of the case there can be but one true religion and that is Christianity. The modern notion, often entertained by superficial defenders of what is falsely called "advanced" thought, but in reality is only a revival of older and refuted heresies — that by the side of Christianity the claims of Buddhism, Confucianism and the like should be heard and our faith consist of a compounding of elements from these and similar sources — such a notion is entirely

foreign to the ideas and ideals of the Apostles and the primitive Church. They knew of no compromise with other creeds and religions, and they did so because they knew that what they preached and proclaimed was from God. It is, perhaps, true that other and higher types of religious thought, such as Buddhism, may teach some important religious truths, but what they teach never goes beyond what the natural man can know and can draw from his own consciousness.

Christianity, however, draws from divine revelation, and therefore knows the truths that can be made known only by the Spirit of God. The kernel and heart and soul of true religion, the highest conception of faith, such as the Fatherhood of God, the free grace and pardon of an offended God, the restoration to our lost estate through the blood of the Lamb, and the vicarious atonement of Christ, the spiritual life that comes from the Holy Ghost — these and all such fundamental religious forces that alone can satisfy the spiritual needs of man are found in Christianity alone. This the Apostles already at the beginning of the Church felt, and for this reason knew and felt that Christianity, and Christianity alone, was the religion of the world, and that accordingly its mission of conquest was world-wide.

THE COSTLINESS OF SAINTS.

The leading Catholic organ in Germany, the *Germania*, of Berlin, which sometimes ventures to criticise pretty freely things that happen within the pale of the Mother Church, recently published with critical purposes an account of the costs of a beatification, declaring that its information is from official sources.

It distinguishes between a public proclamation of a "blessed" person (beatification) and of one declared a saint (canonization). The costs for the former are: Introduction of the proposal, 10,000 francs; the process "mon cultu," 2,000 francs; the process "de fama sanctitatis," 2,000 francs; the process "de validitate," 2,000 francs; the investigation concerning the "Virtues" of the

candidate, 12,000; the Decree on this matter, 1,000; approval of the examination concerning the miracles performed by the candidate, 2,000; the investigation itself, 12,000; the 'second decree,' 1,000; the congregational and decree "du tuto," 3,000; the costs of the ceremony, 50,000 francs.

The expenses attending a canonization are these: Preparing the case, 2,000; approval of the miracles, 2,000; examination concerning these miracles, 12,000; the decree, 1,000; the congregation and the decree "de tuto," 3,000; cost of the ceremony proper, 100,000; other expenses, 50,000 francs. The total expenses of either of these ceremonies is accordingly from 260,000 to 270,000 francs.

Nowadays there are always two of such beatifications taken together in order to lessen the costs; but the *Germania* adds that this decrease is very small. It adds that in connection with such a ceremony, the decorations in St. Peter's cost more than 150,000 francs, the papal possessions, by actual count, cost about 2,000 francs for candles alone; the preparation of the papal throne at the recent ceremonies involved an expenditure of 12,276 francs; the candles on the altar at the High Mass cost 1,287; and the presents given by the postulants on this occasion to the Pope amounted to 1,438 francs; the new coverings needed for the altars on such occasions cost 13,000 francs; the rents paid to the Chapter of St. Peter for the utensils, etc., used is 18,000 francs; while at the last ceremony the presents and tips given to the officials and servants of the Vatican amounted to exactly 16,396 francs. The architect of the ceremony of beatification received for his work 7,000 francs, and for his preliminary sketches an additional 1,200. The *Germania* closes its instructive list of expense items with a significant "and so forth"!

But who paid the money for the late canonization of Joan of Arc? Doubtless her French devotees.

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

Moffet, Robert, K. 359, 274, 1907.

Monuments, The verdict of, M. 102, 136, 223, 1902; The inscriptions of the early Christians on, M. 257, 1889.

Monitheism, Before Polytheism, M. 188, 1903.

Moody, His character, the secret of his success, Z. 10, 1902.

Morrison, Robert, S. 582, 1907; 742, 758, 1907; K. 758, 1907.

Morgan, The murder of, S. 9, 1883.

Music, Church, S. June 10, 1857; Jan. 1, 15, 1866; K. 114, 1879; 395, 401, 1893; That in connection with the temple service, K. 477, 1902; Among the first Christians, K. 542, 1902; That from the IV century to the Reformation, K. 557, 1902; That in the home, K. 739, 1905; And the ministry, M. 39, 1893.

Muehlenberg, H. S. 371, 379, 1896; K. 229, 245, 261, 1903.

Names, The giving of, K. 185, 1864; 193, 201, 209, 217, 225, 233, 241, 249, 257, 265, 273, 1865; 632, 648, 1903; 280, 296, 328, 1904.

Nations, The dispersion of, K. 1, 13, 19, 1893.

Nature, The voice of God in, K. 161, 1897; The beauty of, K. 401, 1904; God's witness in the kingdom of, Z. 317, 1906.

Natal, K. 213, 710, 1902.

Njaffa, Mission at, K. 278, 1902.

Napoleon I, His testimony of Christ, Z. 209, 1890.

Nayudupeta, School at, S. 646, 1907.

Negro, The, S. 353, 1886; 345, 369, 409, 1890; 306, 313, 1891; 218, 1895; 76, 1890; The need of missions among, S. 348, 454, 1904; Our, S. 34, 1905; 163, 1907; K. 308, 1892; Mission, K. 35, 42, 44, 49, 97, 138, 141, 1878; Number in America, K. 443, 1901; Missionary work among the, Eng. Dist., 30, 1903.

Nestorians, S. 96, 1892.

New Zealand, S. 133, 1905; *New Guinea*, K. 58, 66, 1885.

New Hebrides, See under "H," K. 149, 1901.

New Year, Poems, S. 18, 1904; 1, 1907; K. 385, 1862; 1, 1878; 1, 1880; 177, 1880; 1, 1883; 201, 1886; 4, 1887; 385, 1889; 417, 1892; 417, 1893; 9, 1894; 1, 1896; 1, 1897; 1, 1898; 17, 1898; 1, 1899; 17, 1901; 817, 1901; 1, 1902; 17, 1902; 844, 1904; Origin of the festival of, K. 1, 1885.

Neighbor, Who is our. Z. 66, 1900.

Nero, Persecutions under, K. 115, 1905; See "Persecutions."

Nicodemus, S. 258, 265, 1885.

Nightingale, Poem on, K. 33, 1882.

Niger River, Mission on, K. 177, 185, 1887; 674, 676, 1888; K. 210, 226, 234, 242, 261, 267, 273, 1888.

Niagara Poem, K. 313, 1899.

Nisima, Joseph, K. 261, 1902.

Night, Poem, K. 641.

Nicea, Council at, S. 81, 87, 1887; Z. 292, 343, 1906; Z. 32, 161, 217, 1907.

Nicene Fathers, Ante and Past, Z. 46, 121, 1891; 378, 1892; 245, 314, 1893; 252, 320, 1894; 192, 1895; 126, 256, 1896; 320, 1898; 318, 1899.

Nonessentials, S. 20, 36, 44, 52, 60, 68, 76, 84, 1893.

Noah, S. 209, 1893.

Nonagenarian, Poems to, S. 593, 1902; 129, 1904.

Novations, S. 440, 1903.

Orphans, Home, see "Home."

Orphans Home, That in Halle, S. 218, 225, 1882.

Orphans, How best care for them, K. 786, 792, 1905.

Oath, The abuse of, S. 105, 1890; See under "Lodge;" Its sacredness, K. 81, 89, 1879; 93, 1885; M. 47, 106, 1886; 308, 1896; Z. 329, 1899.

Organ, Sermon at dedication of one, K. 257, 265, 1888; 57, 1898.

Oeculampadius and Luther, S. March 18, 1846.

- Offenses*, S. 233, 1873; 73, 81, 1879; 104, 1885; K. 296, 1907.
- Odentius, Paul*, K. 281, 1875.
- Obedience*, K. 26, 35, 1896.
- Open Questions*, Z. 321, 1894.
- Ohio*, *Pioneers in*, S. 12, 1851; Aug. 11, 1854; 43, 1874; 99, 1877; 115, 243, 1877; 42, 242, 269, 1883; 266, 1890; 290, 1892; K. 60, 1893; 424, 707, 1904.
- ination*, S. Jan. 23, Feb. 6, 1857; 218, 1900; 504, 1901; K. 278, 283, 1861; East. Dist., 1869, 1900; Z. 339, 1900; 60, 1897.
- Origen*, S. 33, 1896; K. 113, 1887.
- Olympia*, S. 755, 1905; 82, 786, 1907; K. 69, 82, 1907; S. 433, 1906.
- Opium*, K. 438, 1903.
- Ordinances*, Human and divine, West. Dist., 1888, 1889, 1890, 1893; K. 254, 1888.
- Ophir*, M. 188, 1901; 382, 1902.
- Orthodoxy*, That in the XVII century, K. 281, 294, 298, 1871.
- Opposition*, Congregations, K. 193, 211, 1875.
- Odontius, Paul*, K. 659, 1902.
- Octogenarian*, Poems to, K. 673, 1902; 49, 1904.
- Ontology*, Z. 29, 1889; 183, 1892.
- Parochial Schools*, S. April 15, 1846, Jan. 26, 1855, 73, 1870; 50, 354, 368, 377, 1876; 11, 27, 51, 65, 91, 107, 170, 1877; 25, 84, 1880; 211, 218, 226, 234, 1886; 81, 99, 105, 123, 146, 1888; 58, 1890; 146, 154, 1891; 44, 161, 169, 1892; 145, 153, 161, 169, 177, 1893; 193, 1898; 465, 484, 738, 1902; M. 238, 1896; K. 179, 1860; 210, 1861; 498, 1862; 606, 659, 1863; 779, 1864; 17, 76, 1864; 105, 1878; 49, 57, 1879; 117, 1880; 337, 1888; 150, 1889; 208, 1890; 379, 386, 1892; 298, 307, 314, 1895; 135, 1896; 106, 114, 137, 145, 282, 289, 297, 306, 313, 321, 1897; 305, 313, 1898; 50, 1899; 760, 1903; 805, 1904; Sermons on, S. 322, 330, 1881; 105, 1893; 241, 1900; K. 138, 1892; 388, 1892;

409, 1897; I, 1898; 612, 1901; 444, 1907; Theses on, S. 283, 1878; 138, 225, 1879; 227, 1886; K. 67, 1885; West. Dist., 1879, 1886, 1897, 1903; East. Dist., 1876, 1889, 1903, 1905; North. Dist., 1856, 1907, 1880, 1881, 1905, pp. 15, 40, 48, 1906; Eng. Dist., 1879, 1880; Minn. Dist., 1907; Wash. Dist., 1893, 1905; Wis. Dist., 1901, 1907; The necessity of, S. 306, 1887; 321, 1889; S. 531, 545, 563, 577, 596, 1903; K. 321, 1891; 115, 1895; 435, 450, 1901; West. Dist., 1879, 1886, 1897; Should our English congregations have them, S. 561, 1901; K. 600, 616, 1901; Teacher, his office, K. 234, 242, 1894; Z. 84, 1899; West. Dist., 1903; The relation of his office to the ministry, West. Dist., 1903; East. Dist., 1903; North. Dist., 1905; Z. 17, 278, 1899; The importance of his office, K. 20, 1883; What shall induce a teacher to remain faithful to his office? K. 313, 1888; How shall a teacher proceed with a call? K. 306, 1896; The honors and duties of a teacher, K. 306, 1899; The education of a teacher, K. 453, 469, 1904; The relation of a teacher to his school board, K. 401, 1907; Christ the example of a teacher, K. 436, 451, 476, 1906; Poem to one, K. 289, 1894; Luther the reformer of the schools, K. 26, 1898; S. 36, 44, 1898; The father of the schools, East. Dist., 1905; The problem of, M. 81, 1896; K. 536, 1902; Z. 65, 1903; 130, 348, 1904; The solution of the problem of, K. 776, 792, 1902; The Christian educational principle, K. 389, 405, 421, 437, 1904; 792, 1904; The object of an education by the state, by the Catholics, and by Lutherans, K. 507, 1905; Religious instruction, K. 774, 1906; The humanitarian and sentimentalism in our modern education, K. 434, 1905; A plea for the, S. 161, 1900; A lesson plan for, K. 194, 1867; 305, 1871; 27, 1876; An address to the children of the, K. 282, 1884; The lack of one of the chief dangers of our

church, K. 305, 1884; And Sunday-schools, K. 44, 1885; The high calling of the, K. 161, 1885; Its troubles in Illinois, K. 248, 264, 271, 288, 320, 1890; 258, 1891; 187, 1892; The school law in Ohio, K. 386, 394, 1892; What dare we expect of our? K. 122, 1895; Is one of special importance to a German congregation? K. 212, 1899; Why has our Synod so few? K. 321, 1900; What do we owe our? K. 372, 1900; A vital question for our church, K. 147, 168, 184, 1901; An agitation for, K. 664, 1901; Retrospective and prospective views of, K. 83, 1904; A tract on, K. 89, 1904; Lady teachers, K. 776, 1904; What is required of the? K. 482, 1905; As a missionary institution, S. 306, 1905; Is there a substitution for? S. 147, 163, 1906; The duty of the pastor to teach when necessary, North. Dist., 1905; How can our schools be more successfully visited? North. Dist., 1905; How improve our system of, North. Dist., 1906; How can we best create a zeal for? Minn. Dist., 1902; Can it be introduced into our more rural districts? Wis. Dist., 1907; Minn., 1907; The ideal, M. 257, 1891; Z. 97, 151, 204, 273, 1892; 22, 89, 1893; How best establish them? M. 309, 1899; To what extent should they imitate the public schools? M. 158, 1907; Which years should it embrace? North. Dist., 1907; As a means to bring about a more regular church attendance, North. Dist., 1907.

Practice, The true Lutheran, S. Jan. 2, May 8, Dec. 18, 1850; Obstacles to Lutheran, M. 65, 1903; Lutheran vs. Methodist, M. 333, 1889; Can we carry on mission work according to true Lutheran, K. 108, 1899; 520, 1907; What should our attitude be towards the unlutheran? K. 28, 36, 44, 52, 60, 1876; The importance of being one in, West. Dist., 1904; uniformity in, S. 33, 1887; K. 633, 1903.

- Paul, St.*, His life and Epistles chronologically arranged, S. Jan. 1, 1851; His epistles, S. 154, 1881; His early missionary influences, S. 342, 1905; The apostle, K. 361, 369, 1871; Poem on his imprisonment at Rome, K. 1, 1889; Life and sketch of the apostle, Z. 143, 274, 336, 1887; 18, 81, 156, 1888; His missionary activity, Z. 1, 65, 1890; His second imprisonment, Z. 318, 1897; In the acts of the apostles, Z. 189, 1899; The life of, Z. 251, 1905; Did he originate Christianity? Z. 301, 1907; The israelitic background of his conception of the righteousness of God, Z.
- St. Paul, Minn.*, Seminary at, S. 316, 1884; 371, 1891; 49, 145, 1893; K. 372, 384, 1884; 35, 114, 1885; 11, 43, 1893; Dedication, S. 308, 316, 1893; K. 167, 188, 225, 273, 319, 325, 1893; 260, 1898; Constitution of its alumni, K. 183, 242, 1899.
- Prayer*, S. 86, 1873; S. 82, 1881; K. 642, 1907; M. 37, 1882; Prayers for the sick and the dying, Z. 255, 1905; Book of, Z. 127, 1907; Proper attitude in, K. 72, 1905; The amen of, K. 331, 1865; The general church prayer considered by Luther as the most effectual, K. 297, 1877; What do the promises of oblige us to? K. 10, 18, 1892; Poems on, K. 169, 1896; 33, 1898; 265, 361, 1899; 353, 1900; 369, 1904; 460, 524, 1905; Lord's Prayer, Z. 310, 1907; Poem on, S. 136, 1869; Poem on by petitions, S. 157, 350, 1903; 6th P., S. 413, 1903; 7th P., S. 445; 1903; 3rd P., K. 74, 1885; 4th P., K. 89, 98, 1885; 3rd P., K. 65, 1896; 2nd P., K. 97, 1903; 3rd and 4th P., K. 113, 1903; 5th and 6th P., K. 129, 1903; 7th P. and conclusion, K. 145, 1903; Luther's Parables on, K. 1st and 2nd P., 579, 1901; 3rd and 4th P., 596, 1901; 5th P., 629, 1901; 644, 1901; 6 & 7th P. 644, 660, 1901; Luther's table talk on, K. 5, 20, 1904; 1st P., 20, 1904; 2, 3, 4th P. 53, 1904; 4, 5, 6th P. 68, 1904; 7th P. 116, 1904; The "Forever" and

- "Amen" in, K. 161, 1903; The phrase "Forever and ever," S. 169, 1878; Why do we invert the introductory words of in the German, K. 148, 1886; The Highpriestly, Z. 129, 193, 257, 1885.
- Parents*, Responsibility of, S. Feb. 8, 22, March 21, 1856; Duties of, S. Jan. 23, 1857; Good advice to, K. 223, 1893.
- Patriarchs*, The graves of, S. Nov. 28, 1856.
- Paganism*, S. Nov. 11, Dec. 9, 23, 1859; Jan. 6, 20, 1860; See also under "Heathenism."
- Papacy*, S. 26, 37, 1870; See "Antichrist" and "Pope."
- Pastor*, The Lutheran, Z. 45, 1903.
- Pastoral sermons*, S. 1, 1872; 137, 1872; 361, 1879; K. 297, 1881; 204, 212, 1888; Poem, K. 121, 1882; Letter, K. 646, 1907; Epistles, Their fundamental principles, Z. 247, 1896; 377, 1899.
- Pastorates*, Long, K. 280, 296, 312, 328, 344, 1901.
- Parsonage*, Dedication of, K. 187, 1885; 214, 217, 1886.
- Pastoral examples* in the New Test., Z. 184, 1902.
- Passover*, S. 97, 1875; K. 281, 1886; 81, 89, 1891; S. 322, 1907.
- Psalms*, How can the imprecatory be reconciled with the spirit of the gospel, M. 139, 1907; Z. 54, 1882; Translated and explained, Z. 310, 1888; Commentary on the first 22, Z. 361, 1903; The 25 of Luther, Z. 307, 1900.
- Parousia*, The, S. 1, 1878; K. 329, 1897; 770, 1904; M. 303, 1896.
- Pharaoh*, The P. after Joseph, S. 243, 1882; downfall of, Poem, S. 25, 1884.
- Pharisees*, The, S. 235, 1887; K. 97, 1876; 65, 1887.
- Papius*, S. 277, 1895.
- Paton*, John, S. 790, 1905; 150, 1907; M. 243, 1891; K. 326, 343, 1907.
- Pacific Seminary*, S. 433, 1906; See "Seminary" "Olympia."
- Patience*, Poem, K. 601, 1883; 249, 1899; Fruit in, Z. 316, 1893.

Passion Sermons, why should we gladly hear them, K. 25, 34, 1885; Season, Poem on, K. 233, 1888; see "Lent," Z. 124, 1903.

Praise, How we should praise Christ, Poem, K. 433, 1901.

Paradise, M. 115, 1886; K. 236, 1886.

Paramentics Evangelical, M. 169, 1898.

Parallels, The synoptic, Z. 378, 1897.

Pentateuch, Egyptian monuments proving its history, S. Oct. 29, 1858; The Samaritan, S. March 29, 1861; The problem of, M. 177, 1883; Its oneness of theme and plan, M. 105, 1898; Documents in the, M. 233, 1898; And the history of Israel, M. 335, 1902; Historical character of, M. 1, 1903; 191, 1907; A short history of higher criticism on, M. 84, 1897; Do Christ and the apostles consider it written by Moses, M. 355, 1897; The solution of its problem, Z. 115, 1896; 183, 251, 346, 1897; 355, 1888; Is Moses the author of the whole, Z. 91, 1898; And higher criticism, Z. 185, 1898; See under "Criticism."

Persecutions, under Diocletian, S. 9, 17, 25, 241, 1885; K. 179, 1904; Nero, S. 115, 1905; Nero and Domitian, K. 115, 1904; Trajan, S. 65, 73, 1885; Trajan and Hadrian, K. 131, 1904; Hadrian, S. 97, 122, 1885; Septimus Servius, S. 210, 1885; Decius, S. 218, 226, 1885; K. 164, 1904; Antonius Pius, M.; Aurelius, K. 149, 1904; Constantine, K. 180, 1904; Christian, K. 778, 26, 34, 1864; In the 17th Century, K. 201, 1873; 209, 1874; In 1655, K. 217, 1875; of the French Protestants, K. 233, 1875; In Italy, K. 82, 1876; 54, 62, 1893; In England, K. 110, 1880; In Spain, K. 97, 1887; Is Christianity intolerant, K. 162, 1894.

Perfection, sinless, S. 20, 1872; Z. 121, 1897.

Perpetua, S. 210, 1885; K. 78, 1876; 210, 1884; 22, 1889; 291, 1904.

Pelagius, S. 97, 1892; K. 152, 169, 1903; 34, 1882; Z. 321, 1882; Z. 257, 355, 1882.

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VOL. XXIX

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No. 6

CONTENTS

	PAGE
STUDIES IN GOSPEL HARMONY. By Prof. George H. Schodde, Ph. D.	321
THE CAUSES WHICH LED TO THE DISTINCTIVE DOCTRINES AND USAGES OF THE SEVERAL BODIES, ETC. By Rev. D. Simon, A. M.	329
PREACHING CATECHETICAL SERMONS. By Rev. F. W. Abicht, A. B.	348
THE LUTHERAN PASTOR AND CIVIC PROBLEMS. By Rev. H. J. Schuh, A. M.	355
NOTES AND NEWS. By G. H. S.	374
INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES, ETC. By Rev. A. Beck	377

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STUDIES IN GOSPEL HARMONY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

V. SOME CHRONOLOGICAL PROBLEMS.

a) *The Year of Christ's Birth.* Was Jesus born in the beginning of the Christian era, so that it is now actually 1909 years since that great event occurred in the city of Bethlehem? This is currently regarded as correct, and yet accurate scholarship is practically a unit in declaring that Christ was born at least four years before the beginning of the Christian era, so that this is actually the year 1913 and not 1909 A. D. This claim is based chiefly on the fact that according to Matth. 2, 1 and 2, 14, Herod the Great was king in Jerusalem at the time when Jesus was born. But it is known from perfectly reliable sources, notably the Jewish historian Josephus, that Herod died four years before the commencement of our present era. These facts are expressly stated by Josephus in his *Antiquities* XVII, 81 and in his *Jewish War* I, 33, 8, the year of his death being the Roman year 750 *Ab urbe condita*. As the beginning of the Christian era corresponds to the year 754 after the building of the city of Rome, the death of Herod took place four years before this. Naturally the references in the gospel cannot be to any of the other Herods known to history, because in Matth. 2, 22 it is expressly stated that this Herod was succeeded by his son Archelaus, who is known from history to have been the son and the successor of Herod the Great. As Josephus states that Herod ruled 37 years after his appointment to the kingdom, which took place 40 B. C. and 34 after the capture of Jerusalem, it might be thought, computing from the year 40 and 37

B. C., that he died in the third year B. C. But it is generally known that Josephus, in other respects, too, counts one year too much at time. Thus, in his *Antiquities* XIV, 16, 4 he counts the time between the capture of Jerusalem by Pompey and its capture by Herod as 27 years, already it was only 26, namely from 63 to 37 B. C. Other cases are recorded by Schürer, in his *N. T. Zeitsgeschichte*, end of § 15.

In perfect agreement with this calculation are the statements of Luke 3, 1, where we are told that Jesus began his public activity in the fifteenth year of the Emperor Tiberias. The first Roman emperor, Augustus, died in the year 14 A. D. so that the fifteenth year of Tiberias would be 29 A. D. However during the last two years of Augustus' life he had Tiberias as co-regent, so that the reign of the latter would begin with the year 12 A. D., making his fifteenth year (not after fifteen years) the year 26 A. D. as the time when Christ began his public ministry. As we are told by Luke 3, 23 that Christ was at this time about thirty years old, this would make the year of his birth 4 B. C. With this the other chronological data in Luke 3, 1 perfectly agree, as when it is declared that this ministry took place when Pontius Pilate was Rome's procurator in Judea, it being known that he held that office for a period of ten years, namely from 779 to 789, after the founding of the city of Rome, which is the same as 26 to 36 A. D. Again Herod was actually Tetrarch in Galilee in the year 26 A. D. Cf. Edersheim, *Life of Christ*, I, 218, who also computes that the visit of the Magi to Jerusalem and Bethlehem took place in February, 750, of the Roman era, or in the year 4 B. C., placing thus the birth of Christ in 5 B. C. This year 750 was the beginning of the reign of Herod over Galilee, and his reign was extended to 794. All the other data here mentioned also fully harmonize with this. Philipp, his brother, was Tetrarch also from 750, but his reign ended in 786. Christ's public ministry began then probably in 779 of the Roman period, or in 26 B. C.

That a mistaken idea obtains in the settlement of the Christian era need not be a surprise. The Christian era was a comparatively late method of calculating the year, its earliest use being found in Italy in the sixth century, and it only slowly found its way into the other Christian lands. It was introduced into France in the eighth century and into England soon afterwards.

Before the introduction of the Christian era, especially in the Latin countries, the calculation by Indiction was in common usage. This is the calculation by a period of fifteen years, the origin of which is involved in obscurity, but which certainly had something to do with "the imposition of a tax," which the word signifies. At any rate it was widely and almost universally used, especially in ecclesiastical circles, and officially adopted by the Popes, who still use it. The time from which reckoning in indiction began was September 312. Rather remarkably this calculation by indiction would seem to confirm the claims that the Christian era did not begin with the year 1 A. D., for if we reckon backward to the commencement of the Christian era, it will be seen that the year 1 A. D. does not correspond to the year 1, but to the fourth year of an indiction.

There is scarcely a possibility that Christ was born later than the year 4 B. C., but he may have been born earlier. As Herod died in this year, and before this the murder of the innocents in Bethlehem had taken place, it is not in itself impossible that Jesus may have been born in the year 5 B. C., and some scholars think even earlier, suggesting the year 6 B. C. This is generally done because Herod is said to have caused all the children of Bethlehem under two years to be slain. But the idea that the Christ child may have been two years old when the deed was done was, on the part of Herod, evidently guess-work, and it would be hard to understand why Joseph and Mary were still in Bethlehem two years after the birth of Jesus. The probabilities are that all these events, including the visit of the Magi, occurred within a few months

and in rapid succession, so that easily Jesus could have been born in the year in which that fearful and bloody despot died. The year of Christ's birth is accordingly in all probability 4 B. C.

b) *The Cyrenius Problem.* Has Luke been guilty of making an historical blunder when in 2, 1-9 of his gospel he states that under the imperial legate Quirenius a Roman census was taken in the Holy Land, which was the occasion of Joseph and Mary's going from Nazareth to Bethlehem? This, an old *crux interpretum*, is unhesitatingly declared to be the case by perhaps the majority of modern critics. The facts in the case are briefly these: It is an undisputed fact of history, attested not only by Josephus, but also by Tacitus and other practically contemporaneous sources, that Publicus Sulpicius Quirenius (Cyrenius is the Latin form of this name), was made governor of Syria after the banishment of Archelaus, the successor of Herod the Great, in the year 6 or 7 A. D. It would seem accordingly that Luke is guilty of a serious blunder in assigning to the period before the birth of Christ the rule of a man who without a doubt was at the head of affairs in Judea about ten years after the birth of Jesus in Bethlehem. It is also certain, although Josephus has nothing to say on this subject, that this Quirenius took a census of the territory under his control for taxation purposes in accordance with imperial order from Rome. In Acts 5, 37, special attention is drawn to the fact of an insurrection headed by a certain Judeas, in Galilee, in the days of the "enrollment," where the same word is used that is employed by the same author, Luke, in his gospel, namely, ἀπογραφῇ. This latter census is undoubtedly the one reported by the older authorities as having taken place in the days of Cyrenius, about 6 or 7 years after the beginning of the Christian era.

The difficulty at this place is clearly recognized at once, and it is only too eagerly seized by those who are persistent in claiming that the Scriptures are not errorless. Even otherwise careful and cautious writers insist that

a reconciliation of the facts in the case here is impossible. Thus the author of the Quirenius article in *Hastings Bible Dictionary*, Vol. IV, p. 183, Professor A. Plummer says that attempts at harmonizing the contradictory statements are useless, especially "as we have no right to assume that inspiration secures infallible chronology." On this subject, of course, more conservative scholars will think otherwise, but be this as it may, the facts in the case must eventually decide the matter and not a preconceived idea or theory as to the extent of the inspiration of the sacred writer.

Do the actual facts really demand that we here must accept the existence of a real historical blunder on the part of Luke? This they do not, and there are several ways in which the matter can be explained without doing violence to the text or the context. In the first place, it is antecedently highly improbable that Luke should have been guilty of an historical blunder. He is the only one of the gospel writers who has given his book a literary introduction, and here, in I, 1-4, he expressly declares that he had consulted eye witnesses, and that he had traced "all things accurately from the first," and that he proposed to write these things in regular order. In other words, Luke has proceeded in the preparation of his work according to the strict canons of correct historiography, after perhaps the manner of a Thucydides, and to claim that a writer like this had blundered in placing the rulership of Cyrenius ten years earlier than it really had taken place, must be attested by the most ample proof.

The ways in which the efforts have been made to reconcile the seemingly contradictory statements are not a few. Thus, *Smith's Bible Dictionary*, under taxing, simply declares that there had been two distinct registrations in Judea for taxing purposes mentioned in the New Testament, namely in the first, that mentioned in Luke 2, 1, which was intended to include "all the world," which here means the *Orbis Romanus*, or Roman Empire, while a second and more important census took place ten years

later, according to Acts 5, 37, with which the name of Cyrenius is not connected.

This method of harmonizing the difficulties is however not satisfactory, for the simple reason that it is historically settled beyond a reasonable doubt that Quirenius was in control of Syria for a period of years commencing about 6 A. D., or ten years after Christ's life, while the question naturally arises how a Roman official could have given such orders in Judea when Herod the Great was the ruler and recognized as such by the Roman government. Some scholars try to remove the difficulty by taking the word *πρώτη* in the comparative sense and making it govern the following question *ἡγευονεύοντος τῆς ξυρίας Κυργίου* so that it would read: This census took place *before* that one which took place under Cyrenius. This explanation is grammatically possible, but scarcely probable, and scarcely appeals to a reader who would like to be sure of his subject. Besides, why should a reference be made to this first census in its relation to the second? But the census in the gospel of Luke was a general one, extending over the whole Roman Empire, and could not be made clear or fixed in point of time by a census that may have been merely of a local or provincial character.

Not infrequently is the attempt made to harmonize matters by claiming that Quirenius was twice at the head of affairs in Syria, once before and once after the birth of Jesus, and some pretty good evidences have been produced that this is at least possible. But still that does not show that in this possible first rule any census was taken.

Professor Schürer, in his *N. T. Zeitgeschichte*, gives a long special discussion of this problem in which he states the following reasons for maintaining that Luke is mistaken in the matter:

1) History outside of the gospel of Luke knows nothing of a general Roman census in the days of Herod.

2) A Roman census would not have compelled Joseph to go to Bethlehem nor Mary to accompany him.

3) A Roman census could not have been taken in Palestine at a time when Herod was king there.

4) Josephus knows nothing of a Roman census in Palestine in the days of Herod, and he does speak of one that took place in the year 7 A. D., and describes it as something remarkable and unheard of.

5) Quirenius was never a ruler in Syria during the days of Herod. All of these objections can be answered satisfactorily insofar as an answer is needed to remove the difficulty. Thus, e. g., Lange's Commentary on Luke, draws attention to the fact that the Romans, who had control of Palestine since 60 B. C., were by no means timid in exercising their authority over against Herod, too, who was merely a satrap and no independent ruler, and correctly draws attention to the statements of Josephus, *Antiquities* 16, 4, 1, also 17, 5-8 and 11, in proof of this.

The solution of the whole trouble lies in doubt in the way in which the verb ἐγένετο is to be understood. Such scholars as Gunapoch, Lichtenstein, Kibler, Steinmeyer, and others have translated this term "came to a conclusion," or "actually was carried out" in the days of Cyrenius. This then would mean that the census as such was ordered already in the days of Herod, but that it was not actually completed and the reports rendered to the government until some ten years later when Cyrenius was at the head of affairs in Syria and was accordingly officially known as the Cyrenius census. That this matter covered so many years need not surprise us; the carrying out of the command was doubtlessly delayed by the death of Herod and the disturbed condition of affairs in Judea after that event, especially under Archelaus, whom the Romans had to depose and for whose rulership they had to appoint a direct Roman governmental agency in the shape of a Procurator. Luke, accordingly, in his gospel and as the Acts, speaks of only one and the same census, and this amply explains the "first" in the gospel, for it was the first and only one ever undertaken by the Romans in Palestine and the "first" is only another way of ex-

pressing the surprise or indignation which Josephus expresses when he speaks of the census as something unheard of about the year 6 or 7 A. D. The taking of such a census was in the nature of the case a slow process, and it was possibly this delay that induced Herod to believe that probably the child Jesus was already two years old when the Magi appeared. Indeed, it is not even sure that Joseph and Mary were enrolled at all on the tax list, as the flight into Egypt may have taken place before the Roman officials had done their work in Bethlehem. This, too, would further explain the fact that after the death of Herod the holy family contemplated a return to Bethlehem first before they went home to Nazareth, their return to Bethlehem possibly having for its purpose to remain there until the work of being enrolled had been completed in their case, too.

The question whether the verb ἐγένετο can have the meaning assigned to it, so that it would be practically equivalent to ἐτελέσθη is one much discussed, and Schürer declares that interpreters have scarcely ventured to this "Kühnheit." However, even if no direct parallel can be found to this from classical Greek, it is nevertheless easily possible to accept this translation on the basis of the freer use of the verb in the Hebrew, which fact often modifies the meaning of Greek words in the New Testament, giving them definitions not found in the classical Greek. Compare the N. T. use of such nouns as λόγος and such verbs as δίδωμι. On the whole such an explanation is satisfactory, and as long as such an acceptable way out of the difficulty is ready at hand, it is wise to make haste slowly in claiming that Luke made an historical mistake here. This he evidently did not do.

THE CAUSES WHICH LED TO THE DISTINCTIVE DOCTRINES AND USAGES OF THE SEVERAL BODIES OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.*

BY REV. D. SIMON, A. M., LIMA, OHIO.

INTRODUCTION.

"The Lord our God is one Lord." Deut. 6, 4. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Jno. 3, 16. This Son of God in His intercessory prayer declares: "The glory which Thou gavest me I have given them; that they may be one, even as we are one." Jno. 17, 22.

St. Paul the great Apostle declares: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. 4, 4-6. The purpose of this statement is evident from the words which precede: "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4, 3. There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." 1 Jno. 5, 7. This Unity in Trinity and Trinity in Unity is the source of all that is good, and all that is good tends again back to this Trinity.

Again, Christ Jesus is the great center of the spiritual universe. As the "Sun of Righteousness" and the "Light of men" He sends forth through the Gospel life unto the dead and salvation to the perishing. Whatever there is of spiritual life anywhere it is traceable to this great center and universal source. "There is one body, and one Spirit even as ye are called in one hope of your calling." Eph. 4, 4. Again Christ the Good Shepherd declares: "There shall be one fold and one Shepherd." Jno. 10, 16.

* Read at the Lima Free Conference.

The holy Christian Church, or the Kingdom of God on earth, as God sees it, is one. The fact that the Unity of the Church does not appear to our view is due to two things. Men have not given heed to the Divine injunction: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10. On the other hand we do not see the Church as God sees it, because faith, the only absolute mark of membership, is invisible to human eyes." And when He was demanded of the Pharisees when the kingdom of God should come He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo heré, or lo there, for, behold the kingdom of God is within you." Luke 17, 20-21.

We see as the Church all who confess Christ before men. The tares and the wheat cannot be distinguished by our weak and sinful eyes.

Christ the one Shepherd will in due season gather into His one fold all those who know His voice and follow Him. They are at present found in numerous divisions of the Christian Church, but the day is coming when errors shall be separated from those who erred in the simplicity of their souls, even as all sins shall be forever removed from those who accepted Christ as their Savior.

Among the many divisions in the Christian Church there is one that can justly claim pre-eminence. The Evangelical Lutheran Church like Mary sits at the feet of her Lord listening to His words. Faithfulness to her Master is her only boast.

The Lutheran Church unfortunately is again rent in pieces. There are Lutherans and Lutherans. In this treatise we are supposed to give a diagnosis of the case and prescribe a remedy.

THE CAUSE WHICH LED TO THE DISTINCTIVE DOCTRINES
AND USAGES OF THE SEVERAL BODIES OF THE
EVANGELICAL LUTHERAN CHURCH IN
NORTH AMERICA.

I.

UNDERLYING PRINCIPLES.

It might seem after hearing these principles, as if they were hardly a development of the theme, as if they rather belonged to the prescription than the diagnosis. And yet we believe they have a place here. We confidently believe and shall at the proper place show that the differences among Lutherans are all traceable to the violation of one or more of these underlying principles.

a. *Divine Truth is eternally the same.*

We would lay stress on the modifying word Divine. God is the same yesterday, today and forever. As unchangeable as is His being so unchangeable is His truth. The idea entertained and even expressed that we must keep pace with the onward movements in science and change our views according to the surroundings in which we live implies that what was Divine truth a century ago may be the directly opposite today. This would conflict with the undisputed fact that God is not a man that He could lie. Accordingly what was true in the days of Adam was true in the days of Abraham and in the days of the prophets. Although the truth under the Old Dispensation differed in form from that of the New Dispensation, in fact there is no difference. The Seed of the woman in the Old Testament is the Christ of the New. The Atonement of the Levitical service was in the mind of God the Atonement made on Calvary. In other words man saw but shadows in the Jewish Cultus whereas God with whom there is no past, present or future, had in His mind accomplished the redemption from the foundation of the world. Rev. 13, 8. The absolute surrender to God in faith on the part of Abraham was accounted unto him for

righteousness just as our absolute surrender to God in faith is the faith that justifies.

The center of all revelation is Christ; to Him Old Testament prophecy points, from Him are all the rays of light beaming forth in the New Testament.

The slavery in Babylon, the cessation of prophecy, the decision of the two highest courts in the days of Christ against the Lord's Anointed, the floods of persecution in several ages of the world and the wickedness and unbelief of the dark ages, nothing could change one iota of truth revealed to man from the beginning of time. Neither will the ever increasing divisions and conflicting views in the Church accomplish anything. Much less will the hypocrisy and godlessness of many who have found their way into the house of God ever succeed in unsettling and changing what is eternally true.

b. *A compromise in matters of religion implies that either all concerned are in error, or that Divine truth has been sacrificed.*

The question "what is truth" has been settled in the courts of heaven. "Sanctify them through Thy truth, Thy Word is truth." Jno. 17, 17, forever settles whence Divine truth comes.

Now this truth, with Christ as its center and substance absolutely excludes whatever is not perfectly in harmony with it. It is as exclusive as the eternal Godhead. It cannot be diminished or increased.

The Authority enthroned in Heaven in His last inspired proclamation (Rev. 22, 18-19) prohibits any addition to or subtraction from the statements already made in the Book of books. The Papacy differs with us on this point, claiming that the decrees of the Councils are infallibly true.

There are truths on matters not religious to which we do not here refer. To discuss these is not within the scope of this treatise. Just as little as the eternally fixed truth may be increased or diminished by men, so little may it be compromised. Nothing can be conceded that

would in any way detract from it. We cannot admit the possibility, much less the probability, that the opposite may be true. This would at once remove the foundation upon which our faith rests. If the opposite may be true there must be doubt with reference to what is now accepted. A compromise places everything in the sphere of uncertainty. Now faith, implicit faith, saving faith, must have an absolutely sure foundation. Faith is an absolute surrender to God, a thought that precludes doubt or uncertainty. It differs materially from a mere belief. The things embraced by faith are not mere opinions, but the absolutely settled decisions of the courts above.

The fact that every system of religion has elements of truth in it, some more some less, does not change matters in the least. They are not true religions because a few or even many things in their system coincide with the true religion. Many of the false religions have in them just enough that resembles the truth to deceive the unwary.

Now when religions are compared it is thought that by bringing out the points on which they agree the way for uniting the different religions has been found. When the religions are all false this plan will work all right. Should the true or Christian religion be in the number of those compared, the plan must needs be a failure. The Christian religion does not only have elements of truth in it. It is the absolute truth. The comparative and compromising process must therefore needs count the Christian religion out. Those ready to compromise with other religions are themselves in error or are ready to sacrifice the truth. Unionism, rationalism and liberalism are all of this character. Without exception these isms are ready to sacrifice the truth. To them truth, absolute truth, is unknown.

Freemasonry, Odd-fellowship and like secret orders have the elements of a religion — have chaplains, prayers, burial services, the Scriptures — and aim *to save men*. This is testified to by a number of order men. They all look upon the life beyond from the view point of heathen

religions — reward yonder according to a good life here — but no Christ, no atonement. Little religion and a great deal of fear.

c. The inspired sacred Scriptures, the Word of God, selfinterpreted, decide beyond dispute all matters of faith and morals. When once it is accepted that the sacred Scriptures are the Word of God we need but determine what these Scriptures teach, in order to know what to believe or what to do. Neither is it necessary to deal differently with the Sacred Scriptures than with other writings in order to determine their sense. The fact that in order to be benefited we must approach the Bible in a submissive spirit and with reverence does not change this proposition. The fact that God speaks to us in the Bible implies this.

We learn to know what the Bible teaches by searching. This was the admonition given to those who refused to accept Christ: "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me." Jno. 5, 39. We must study the Scriptures for the purpose of determining what they teach. Those who have fixed ideas and approach the Scriptures to find statements that say or seem to say what they have already accepted as truth, will likely find what they are looking for.

There are a number of rules for interpretation which apply to all writings, but there is one that is pre-eminent, to-wit, the writings of an author must be understood and explained in their own light. This is all that we claim when we say that the Sacred Scriptures must be self-interpreted.

A book of the Bible must be studied separately, getting in the clear what is the scope and purpose of the book, what is its content. After this has been determined then a comparative study comparing the teachings of one book with what is taught elsewhere in the Bible, is important. In this way we learn not only what Moses taught or what St. Paul had to say, but we learn what God teaches. "All Scripture is given by inspiration of God and is profitable

for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 16, 17. Having once determined what the Scriptures teach the matter is settled. The thing to be determined when Christians are carrying on a controversy is then what do the Scriptures teach. This settled, the controversy is at an end. When people want to know what to believe in order to salvation they go to the Scriptures, when they want to know God's will with reference to a Christian life they again inquire of the Scriptures. These are the absolute rules of faith and life being God's rule. To this all must come if controversies are to end. On this basis all believers can unite. Nothing can be an object of faith or a law for our life that is not clearly revealed in the Scriptures. Some things are only mentioned incidentally in the Bible. They are not in any way connected with the Plan of Salvation. The thought in God's mind when dictating to the inspired writers may in these instances not be accepted for the simple reason that it is not known. The believer cannot reject or refuse to believe anything known to be the sense of Scripture, without disturbing his relation to God and destroying his faith. He would in that case become an unbeliever. The same principle applies when the passage of Scripture pertains to morals. In this connection we would call attention to a danger not always thought of, that of depending for the sense of Scripture on special enlightenment by the Holy Spirit. — By this means otherwise dark portions of Scripture are supposed to be made plain and doctrines not taught elsewhere in the Bible are discovered. What makes this method of interpretation unsafe is the fact that the devil may appear as an angel of light and having blinded the individual leads him into all manner of errors. The dark portion of Scripture becomes the seat of doctrine and all else in the Bible is made to fit in. This is the mistake made by Chiliasts.

d. Great learning, deep piety, convictions, established customs or anything outside, and independent of, the

Sacred Scriptures, or even ecumenical councils, cannot decide in matters of faith and the Christian life.

The value of a thorough education can scarcely be over-estimated. In determining the sense of Scripture it is a decided advantage to be generally informed. In order to get the exact meaning of the words or even statements of Scripture it is often necessary to understand the language in which the Scriptures were written. A translation is never in every particular exact. Again it is often necessary to know the customs of the age and specifically of the people to whom the words of Scripture were spoken, in order to know just what the words mean. Entire volumes have been published along the line of word studies, in the Scriptures. And yet we must stand by the principle that the decisions of the learned cannot decide matters of faith and life.

But how about the decisions of those who are from all appearances devoted children of God? Their whole life, their relation to God's ordinances and their dealings with their fellowmen indicate that they are true Christians. These people have the respect of their hearers, but their decisions cannot be final.

Established customs have their value and must be taken into consideration, but do not settle matters of religion. The fact that my father and grandfather and great-grandfather have all held the same convictions with reference to certain declarations of Scripture does not say that those convictions are Divine truth, or the sense of Scripture.

We will even assume that a certain interpretation of a declaration of Scripture made by persons of great learning and at the same time devoted children of God, yea, that this interpretation has been in accord with the convictions of our Ancestors for generations; and yet the interpretation may not bring out the Divine thought. On this principle the Evangelical Lutheran Church does not obligate her members to the unaltered Augsburg Confession except on the ground that this confession is in every

particular in full harmony with the Sacred Scriptures. It was compiled by Germany's most learned teacher, approved by the greatest reformer the world has ever known, it was read and signed and defended by the greatest and best of Germany's scholars and statesmen and yet these facts do not settle the correctness of this grand Confession of faith. Today and in all time to come it must be shown that this confession is a correct statement of the Divine truths revealed in the Divinely inspired Scriptures. Not because our Church confesses it, not because great and good men have declared it, but only and solely because God has said it, do we require our people to accept what we confess and teach.

Those who have united in making the Unaltered Augsburg Confession their confession are called The Evangelical Lutheran Church. We would now call attention to the following:

II.

WHAT THE EVANGELICAL LUTHERAN CHURCH STANDS FOR.

The name Lutheran was originally a term of reproach applied to Protestants by their enemies. It was not accepted willingly but by force of circumstances. Later on the more expressive modification was prefixed making the name Evangelical Lutheran. There have been and no doubt still are a large number of people in the world who accept the faith expressed in the Augsburg Confession but call themselves Evangelical. Among those who bear another name there are undoubtedly many who believe as we do. The influence of the Lutheran Church has gone out into the different Protestant churches with which her members have come in contact. In fact there is distinctively Lutheran doctrine preached from sectarian pulpits and many Lutheran Volumes issue from unlutheran presses. We say it without presumption that the Evangelical Lutheran Church is the leaven in Christendom by which the truth is preserved. Her principles, her example, her stability,

the very things so often criticised, leave an indelible impression not only on her members but also on many associated with them. The Lutheran Church has taken a stand and she herself stands for something.

a. The Lutheran Church stands for implicit submission to her own Master. When once a Lutheran knows that the Lord has spoken it he submits without any further questions or conditions. Every Lutheran body true to the name seeks to know what the Lord wants them to do, and then having learned it, submits. There are often circumstances and conditions which seem to say that the Lord's ways are not up to date and therefore it were wise to adopt more modern methods. But where the Church is herself she will go neither to the right nor to the left but rather, foolish as it may seem, abide by the Lord's ways, knowing that the wisdom of men is often foolishness with God.

b. The Lutheran Church stands for an uncompromising position against every foe of Christ. Christ is her Lord. He dictates, she obeys. Those who stand arrayed against her Master receive no sympathy from her. Whoever is not willing in all things to abide by the decisions of the King of kings must not look in the Lutheran Church for friends. Who thinks that under certain circumstances and conditions Christ can be obeyed and His teachings submitted to, but when the surroundings change a different attitude to Christ may be assumed is not a Lutheran although he bears that name.

c. God deals with men to save them through the means of grace. In this position the Lutheran Church stands alone. In order to be understood by those not of the Lutheran faith it is necessary to define the term means of grace. The Lutheran Church teaches that the Word of God, Baptism and the Lord's Supper are the means of grace, i. e., they are institutions in which God offers and seals salvation to men through the medium of earthly things. With the offer of salvation the Holy Spirit also gives the ability to accept the thing offered.

The memorable controversy at Marburg with Luther as leader on one side and Zwingli on the other side involved more than is usually admitted. The manifold divisions in Protestant Christendom were made possible by the outcome of that colloquy. Let us not overlook the fact that the sects which sprang up in such numbers after the days of the Reformation of the Sixteenth Century almost without exception originated in the ranks of the Zwinglians. The question under discussion was not only whether the words "This is my body" must be taken literally but rather the underlying principle giving reason authority in the interpretation of Scripture. Yea, more, Luther accused Zwingli and his followers, and that justly, of being governed by a spirit differing from the spirit which governed those following Luther. The idea of God using earthly means through which to convey heavenly things was foreign to Zwingli's system of doctrine. He could not grasp the Savior's words which implied the giving of Himself, His body and blood, in, with and under the bread and wine. The Holy Spirit comes to men independently of earthly means, communicates grace and in the elect works faith and thus saves them, is the position of the Reformed churches specifically of the Calvinistic school. The Evangelical Lutheran Church has always taught and still declares that in order to obtain saving faith the Lord Jesus instituted the ministry of teaching the Gospel and administering the Sacraments. Children are born into the Kingdom of our Lord Jesus when they are baptized. In this kingdom these children are nourished unto eternal life through the Gospel read or preached which is the power of God unto salvation. In the holy Supper the believer enters into the most intimate relation with his Master to the confirmation of his faith and the preservation of his spiritual life.

In order that the means of grace might be dispensed and preserved the Lord entrusted them to the assembly of believers called the Christian Church. In this Christian Church it is in the Divine order of kings that those chosen

to the public office dispense the means of grace. This is in a sense true in other Protestant Churches but again it is not true. The so-called Reformed sects, or all the Protestants not Lutheran stand on the theory that God needs no means through which to come to men or to bestow grace and that God's Spirit works in the hearts of men without means, this is, without Baptism, the preaching of the Gospel or the administration of the Holy Sacrament. The most consistent are the Orthodox Quakers, who depend altogether on the movings of the Spirit. These followers of Calvin and Zwingli are however very often inconsistent, and then it is that they at least practice what they do not teach and conform to the teachings of the Lutheran Church. It is inconsistent for these people to have a public ministry or to send missionaries to foreign countries. If the Holy Spirit comes and saves people without Word and Sacrament why waste the energy and the money to supply these?

d. The Evangelical Lutheran Church stands for purity of doctrine and in view of this is pre-eminently a Christian Church among Christian churches. Rightly understood the Lutheran Church may be said to be the true visible church of Christ on earth. By submitting implicitly to her Master and refusing to compromise with anything or any one not in harmony with the revealed will of God she boasts of having retained Divine truth in absolute purity. Her confessions will stand the severest test in this respect. The Unaltered Confession, the confession of all who call themselves Lutheran, is now 379 years old. In all this time there has been no occasion to make any changes and there is no occasion now. The few cries for a change about half a century ago were but the voices of strangers who had found their way into the Church. These have all long since quit the Lutheran Church or have crossed the river of death. This confession was possibly the most severely tested in the latter part of the sixteenth century. Grievous errors were taught by teachers professing to be Lutheran. The Formula of Concord is the Con-

fession which seemed to have forever excluded error from her midst. And yet, as we shall show later on in this treatise, a large body of Lutherans though claiming to accept this confession, has in an important doctrine departed from it. We are possibly safe in saying that all the Lutheran bodies in North America have subscribed the Unaltered Augsburg Confession. In what sense this is the case will appear under our next division.

III.

THE PRESENT STATE OF THINGS IN THE LUTHERAN CHURCH IN NORTH AMERICA.

a. The Lutheran Church in this country is divided into sixty-five separate organizations called synods. A number of these are clustered in four general bodies.

The General Synod numbers twenty-three separate organizations, mostly separated for convenience and might constitute separate divisions or districts of the same synod. It is the oldest general body in America having been organized in 1821.

The General Council numbers twelve synods. It was organized in 1867.

In 1872 the Synodical Conference was organized and now numbers seven synods. In this body there is an unusual state of things, four of the synods belonging to the Synodical Conference being organized into a general body, making a general body within a general body.

The United Synod South, was organized in 1886. Eight synods belong to this general body.

Fifteen synods stand aloof from all the general organizations.

It is not in the province of this essay to show the origin of each body of Lutherans. This will be done so far as necessary in order to bring out the points of difference.

The divided state of things in the Lutheran Church is to be deplored. This is especially true when different

bodies have congregations in the same city and still more to be deplored when these congregations are on the war-path with each other. We would like to impress right here the fact that there are worse things than division. Division is under circumstances a blessing. When there are opposing elements in the same synod and experience shows that harmony is out of question, the only right thing to do is to separate. Applying this principle to the Lutheran Synods in our land we venture to affirm that the Lutheran Church in this land with all the differences that have existed would not have prospered as she has prospered if all these sixty-five synods had been in one organization. There would have been war at every convention and important work retarded or left undone.

b. All the different synods, and again all the general bodies of Lutherans subscribe the Unaltered Augsburg Confession. The General Synod did not do this until in 1895. At Hagerstown, Md., in 1895 the General Synod declared her position to be: The Word of God is the infallible rule of faith and practice, and the Unaltered Augsburg Confession is throughout in perfect consistency with that Word, nothing more, nothing less.

c. No body of Lutherans in so many words rejects or antagonizes any of the so-called Lutheran confessions as contained in the Book of Concord of 1580. The greatest difficulty in the way of subscribing Confessions other than the Unaltered Augsburg Confession seems to lie in the fact that those refusing do not deem it necessary or even important to do so. This would imply that the great controversies which led up to these confessions were uncalled for, whereas those who finally accepted them considered them of incalculable value and in a large measure affecting the foundation upon which rests our faith. The final confession which in large measure was a declaration of peace so far as the Lutheran Church is concerned, treats eleven different doctrines presenting in Epitome the State of Things or the point in dispute.— In the Solid Declaration the errors that were advanced by unlutheran theologians

bearing the Lutheran name, are refuted and the Scriptural positive statement of Divine truth on the various subjects follows. If the terms of peace accepted by the great Lutheran Theologians and rulers in 1580 had been studied and accepted, by all the Lutheran Theologians since those days, there would have been few, and that non-essential points, to settle in our age.

d. The Points of Difference. The seventeenth article of the Augsburg Confession would seem to state in plain enough language that Chiliasm does not belong to Lutheran doctrine and is not in harmony with it. With reference to intercommunion with those not of the Lutheran faith and the exchange of pulpits with those of other churches there is no unanimity among Lutherans. The General Council Lancaster-Akron-Galesburg-Pittsburg-declarations, without the modifications, Lutheran pulpits for Lutheran ministers only and Lutheran altars for Lutheran communicants only would meet the approval of the decidedly Lutheran bodies.

The General Synod has never taken any position on these questions. The facts are, however, such that there can be no doubt with reference to where that body stands. The German Synods within the General Synod stand more nearly in harmony with the stricter Lutheran bodies.

If any pastor or any synod in the General Synod should practice what the strictest Lutheran body requires there would be no objections raised. The opposite extreme is also allowed. "The Lutheran World" represents the conservative wing of the General Synod and the "Lutheran Evangelist" the radical wing.

4. The Secret Society question has troubled the Lutheran Church in America more than half a century. Dr. C. P. Krauth at one time stated: If we do not take hold of Secret Societies they will take hold of us. The bodies identified with the General Synod are possibly an exception. The German Synods in the General Synod alone have discussed the matter and have made it a condition of membership on the part of the ministry to stand aloof from

secret orders. It is due to state in this connection that the difference on this question is largely a difference of position taken at conventions. In other words synods in convention assembled have united in declaring against secret orders but in every instance have found it exceedingly difficult to put to practice what those resolutions required or implied. Some pastors in the stricter synods serve congregations full of order men admitting them to communion and to otherwise active work in the congregation. There are pastors in synods which have taken no decided position on the question who practice all that the stricter position would require. What complicates matters is the fact that in both cases pastors are allowed to do as they please, making it a matter of the individual pastor or congregation.

The predestination controversy has been going on about thirty years and is possibly not concluded. The one party takes the position that God has elected certain individuals to faith and these individuals come to faith because of this election. The other party teaches that God has elected those who are finally saved in view of the persevering faith which He sees in them from eternity. Controversies on these and other topics have been going on possibly since the very beginning of our history in America. God who overrules all things for the good of His people has undoubtedly averted calamities which might have resulted, and brought about much good. Who would have been digging in the Gold mine of the Divine Word, who would have cared to gather the precious things from Church history, yea, who would be wide awake to truth and right today, if it had not been for the great controversies in the church.

Unfortunately our ranks have been too much divided and from a human point of view greater things could have been accomplished if we had united in our opposition to sin and all that that implies. If God pleases, we will at least not be destroying each other's work in the future as we have done in the past. In the spirit of conservatism

and with hearts longing for a better state of things and with prayers to our Beloved to guide us in the way He would have us go, we will calmly look at the several things which divided and still divide the great church of the Reformation.

IV.

CAUSES WHICH BROUGHT ABOUT THE DIVISIONS IN THE LUTHERAN CHURCH.

Divisions should not exist. There is something wrong. The Divine commands have been transgressed and not heeded. In His intercessory prayer Jesus asks that His followers may be one even as He and the Father are one. Jno. 17, 11.

In his first epistle to the Corinthians, first chapter, verse 10, St. Paul beseeches the brethren, by the name of the Lord Jesus Christ to speak the same thing and that there be no divisions among them. He furthermore urges that they be perfectly joined together in the same mind and in the same judgment.

The Apostle Peter admonishes Christians generally to be of one mind. 1 Peter 3, 8. In his epistle to the Philip-pians, St. Paul writes, "Let us walk by the same rule, let us mind the same thing." Phil. 3, 16. According to the instructions given to the Ephesians (Eph. 4) those who are the called are to endeavor to keep the unity of the Spirit in the bond of peace.

Why then are things as they are? Where is the trouble? We need but look into our hearts to find that the sin within us has a great deal to do with this condition of things. When St. Paul took occasion to reprove the dissensions in the congregation at Corinth he makes mention of their fleshly motives. One had a personal preference for Paul, another for Apollos, another for Cephas and a fourth had no liking for any of these men. It was all of the flesh. Much of this has entered into these troubles with which we have had to contend. Every division has had a leader and every leader has had followers

who would do the bidding of their leader without raising the question with reference to right or wrong, taking it for granted that so great men must be in the right. The world in which we live and with which we are surrounded has had a detrimental influence on the Church. There is so much of wickedness in the world that Satan is called the Prince of this world. And yet those who profess to be the followers of the humble Nazarene are frequently yielding to the demands of the children of the world. Popularity catering to the ideas and sentiment of those not of Christ, is only too often the controlling influence in the Church. The more refined influence of the world is brought to bear upon the church from the learned and educational institutions of the land. Rationalism, science falsely so-called, do incalculable harm in the Church. The Lutheran Church in this country is not an exception, although, she has not been so seriously affected as some others.

As we may well expect, the devil always has a hand in it when the churches' work is hindered or destroyed. There is scarcely anything by which Satan has accomplished more than by keeping up war in Christendom. It is exceedingly difficult for those not in Christ's kingdom to understand why there should be contentions among those who profess to be the followers of the Prince of peace. The fact in the case is simply this, there is so much of sin in the church that requires opposition that war is a necessity. Those holding the truth seem to forget at times that the King of Zion is the God of battles and that He wants His bulwarks defended. Cowardice on the part of those who enlisted in the ranks of the Spiritual army and consequent refusal to defend the Lord's cause has given the enemies an opportunity to do incalculable harm. Men have not always realized how important it is to defend the truth and to insist on a Christian life.

Lutheran people have the reputation of being too reserved. They will let others have their say, bite their lips and let it pass. Add to this the custom, implied in the

term Unionism, which admits into Lutheran pulpits almost any person who can make a public address, and the door is open for the entrance of all manner of errors. This explains in part how Lutherans were influenced by other churches.

The custom of holding fellowship with those not of the Lutheran faith was brought over from Germany when those of the United Church settled in this country. Moreover, the difficulties attending the establishment of congregations and the scarcity of pastors induced people of different denominations to unite in building churches and even in employing pastors. In this way Lutheran pastors and congregations were brought into a position in which they compromised with those in error and sacrificed the truth. It may be well right here to state that it was the Lutherans who lost in this compromise. They had the full truth and had to give up, or at least keep silent on very important matters.

In the middle of the last century the Lutheran church in Germany was disturbed by rationalism. Preachers coming from abroad were very often rationalists and at times did not lead exemplary lives.

Whilst the Germans were misled by rationalists, the English were largely influenced by the surrounding English churches. Revivalism found its way into many churches. In fact almost every shade of doctrine was taught and believed by those who professed to be Lutherans.

Fifty and one hundred years ago the advantages for education were very limited. Institutions for the education of young men for the Christian ministry were few and these poorly equipped. There were but few parochial schools and even Sunday schools were too few. People very often did not know Lutheran doctrine. It was not difficult to lead people uninformed from their faith and church.

The language question has in certain localities had a good deal to do with the dividing of the Lutheran church. There was a time when many Lutherans considered German

and Lutheran equivalent terms. To be Lutheran it was necessary to be German. An eastern preacher not many years ago declared: "Mir sind Deutschthum und Luthertum zwei unzertrennliche Gedanken."

Whatever the causes may have been which led to the divisions and distinctive character of the various Lutheran bodies in North America, there is a remedy. Jesus the Mediator is still praying that we may be one. The one Spirit is still calling and enlightening through the one Word, leading to the one faith, even as we have been baptized by one Baptism and have one hope. Let us then with all lowliness and meekness, with longsuffering forbear one another in love, in the hope that eventually it may appear that there is but one fold and one Shepherd.

PREACHING CATECHETICAL SERMONS.

BY REV. F. W. ABICHT, A. B., DETROIT, MICH.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the Word of our God shall stand forever." Isaiah 40, 6. 8. This is the standing commission to the preacher, to cry aloud and spare not the vanity of earthly and human things and to proclaim the everlasting, all-transcending value of the divine Word and its treasures. And yet the preacher often asks, What shall I preach? Sometimes, perhaps quite often, it is the despair of poverty in matter and words that prompts the question, so that one would be sorely tempted to say in the words of Solomon: "Go to the ant, thou sluggard, consider her ways and be wise. How long wilt thou sleep, O sluggard? When wilt thou rise out of thy sleep?" Prov. 6, 6. 9. But very often it is a veritable confusion of riches, which raises the question, What shall I preach? The

answer in general is given in those words of the prophet, or in the words of St. Paul: "We preach Christ crucified." 1 Cor. 1, 23; but this implies a multitude of great and wide-spreading truths, each of them a world by itself, so that the question will assert itself in spite of all, in the modified form, What shall I preach this time, this season, this year?

Happily the Lutheran preacher is saved much of the anxiety in this question and also a vast amount of valuable time, by the prevalent custom of the pericope system, while the congregation is safe-guarded, to some extent at least, against the subjective, one-sided personal choice of texts and subjects on the part of its preacher, who in many cases prefers to move along the line of the least resistance. Among the many good customs of the Lutheran church is that of adhering to the pericopes, although often both the clergy and the laity in this country and also elsewhere appear to be casting wistful eyes to green fields of free texts, and still more, perhaps — of a very free use of these texts. But what if, especially after a long pastorate, it be deemed advisable to make a change for the sake of reasonable variety? The free text plan should not be encouraged, for the reason among others, that there are in our day so many good series of new pericopes. Why, there are six good years of systematic preaching in the text-series of Nitzsch and Thomasius alone!

But what of the Sunday evening and mid-week services? Might it not be well to give place to the preacher's personal choice at these times? While there is no Scriptural or confessional obligation in this matter, the preponderating testimony of homiletical literature favors the choice of a series of some kind or other. If the church year series, ancient and modern, be deemed inexpedient, there are other ways open to escape the doubtful tendencies of the privilege to choose one's own texts week after week, a privilege that is partly characterized by that old German proverb: "*Wer die Wahl hat, hat die Qual.*" There are several kinds of series which have been and are still be-

ing profitably used for the evening services: 1. The topical series, treating a timely theme or burning question more or less extended; 2. The textual series, taking up entire books of the Bible; 3. The Scripture biographical series, thus bringing out the lessons of the whole life and work of noted Bible personalities; 4. The catechismal series, based on one of the Chief Parts of the Catechism. I beg leave to enter a plea here for the last mentioned series as one of the most fruitful.

Non multa, sed multum, is a good motto also for a preacher. We hear much of broadening in this *saeculum*, but little of deepening. Central truths well grasped and digested, are infinitely more fruitful for the life of the church than the whole conglomerate of isms and idle queries lying on the periphery. Whatever tends toward a better understanding and appreciation of our Lutheran fundamental doctrines, is well worth the utmost effort of the preacher. The *Christenlehre* in our German congregations is an excellent means to build up Christian knowledge, but it is generally not in vogue, and where it is, unsatisfactorily patronized. The Sunday-school affords some opportunity, but the time allotted is but brief, and here also the attendance on the part of the adult membership is but small. The Luther League meetings may be, and often are utilized to further a deeper understanding of Lutheran doctrine, but these are restricted to only a part of the membership. The regular sermon, where things are normally Lutheran, brings many occasions of driving home the truths once barely learned and but superficially understood, yea, builds largely on the fond presupposition of a good catechismal knowledge; but the very nature and character of the main sermon of the day is that of celebrating facts of Gospel history, and the connecting thread is the church year idea. The fact, however, that the more doctrinal epistolary lesson is often called the *Abendlektion*, suggests that the evening sermons have more of the instructive than of the festive or celebrating element. Why not then preach a series of catechismal sermons, not merely

for the sake of variety, but still more for the fruitfulness of such a series?

It has often been pointed out that one of the advantages of standing pericopes is the thorough acquaintance with certain portions of Scripture which embrace the whole counsel of God unto our salvation, and the consciousness of the richness of the divine Word, effected by the varied and many-sided treatment of which any text is capable. This may be urged with even greater force in regard to the Catechism. Being a summary of Law and Gospel and embracing the choicest passages of Holy Writ, there is a fullness and richness, a variety and interest in the material, as afforded nowhere else. And the acquaintance with this material, even if it be more formal than substantial, affords such a good preliminary preparation, that an adequate treatment will produce astounding results. Treading on ground which is not entirely new, the hearer, if he be not one of the kind that learns a thing once and then knows it all, cannot otherwise than be impressed with the richness of God's wonderful Word. This precious little book has been termed the "layman's Bible," but if it is to be such more than in name, its claim to the title must be fully exhibited, so that its comprehensiveness may be clearly recognized.

Let no one suppose that such catechetical sermons might possibly find a welcome reception in our German congregations, but not in the English quarters of our Synod.* Experience proves that supposition incorrect. It is a mistake to suppose that English congregations have

* Some years ago the writer somewhat diffidently decided to give catechetical sermons a fair trial in the English evening services. After preaching 22 sermons on the Decalogue he felt greatly encouraged to continue and subsequently preached 27 sermons on the Apostolic Creed, 12 on the Lord's Prayer, 4 on Holy Baptism, 4 on the Lord's Supper and 3 on the Office of the Keys and Confession. The attendance of members not only, but of people not professedly Lutheran, was a steadily increasing one. It is doubtful, whether any other kind of series would have aroused the interest clearly shown.

no taste for the home-baked, whole-wheat bread of Luther's Catechism, as it also is a mistake to suppose that other than Lutheran Christians are hopelessly averse to sound exposition and practical application of doctrine; in fact, in some quarters there seems to be a wholesome hunger for good sermons of this kind. But, of course, much depends on the preacher and his preaching. He must, in the preparation and delivery of such sermons, prayerfully and believingly exercise all the diligence and wisdom at his command and not neglect his closet nor his study. The great danger with regard to catechetical sermons is to imagine that they are easy preaching and thus neglect to work and pray. The proper and fruitful instruction in the Catechism for children and young people is one of the fine arts of a preacher, but no less is it to be rated as a great accomplishment to present the Catechism in good sermons. As Luther well says, the ministers who can handle the Catechism well are rare birds.

The first and foremost requisite toward preaching good sermons of this kind is to learn the Catechism well, by which reference is had not so much to committing the text and proof passages, although it is disgraceful enough, when a preacher, who essays to quote from the Catechism, fails to do so correctly and fluently. To know the wording of the Catechism accurately and be able to quote it without hemming and hawing, is required most emphatically. How can he insist upon this with his children and young people, when he is found deficient therein? But what is of greater importance is to have grasped and mastered the substance. The dear brethren in the ministry should not take it unkindly, if the suggestion is ventured that we cannot put forth any too great efforts to mend our coats in this regard. Even the great Luther confesses that with all his daily and prayerful diligence in studying the Catechism he finds himself wanting. (This is not intended as a downy pillow for the conscience but as a proof of the necessity of catechetical study.) How then can anyone bearing his name consider it an idle suggestion that there

is still much to be done in learning the contents of our "layman's Bible?"

The text of Luther's Catechism first demands attention, because language like all other human things is constantly changing more or less. It is not an uncommon thing to have the painful experience of hearing a pastor run wide of the mark in his understanding and exposition of the sainted Reformer's expressions. Now the best interpreter of any author is the author himself. This is conceded by scholars to be a standard, classical hermeneutical principle, which among Lutherans is also the ground principle of Scripture interpretation, and is applicable also in this instance. To understand Luther's Catechism one must be a reader of Luther's works. Especially is it necessary to read and study Luther's Larger Catechism. A noted teachers' seminary in this country did not find it an idle waste of time, energy, labor and money to issue a little book, in which the synod's pedagogues might have a help to understand and explain correctly the words of Luther's catechismal text. ("Was sagen die Worte?" by Prof. F. Lindemann, Addison, Ill.) This booklet explains words of peculiar meaning not only, but also the phraseology, from Luther's larger catechetical work and pertinent writings. Furthermore, as Luther's Catechism is a brief compendium of the church's confessions, the study of the Book of Concord must necessarily occupy a prominent place with him who essays to teach and preach the Catechism. The use of the Concordia can easily be in the nature of a handy reference work, when in doubt about one thing or another, and apt quotations, which may often be brief, will be found for practical use in this kind of sermonizing.

In order to do thorough work in catechetical sermonizing, the proof passages adduced in the Synod's exposition of Luther's text, demand earnest attention. These must be correctly interpreted and pointedly applied to the proposition to be proven. That the exegesis of these passages has been woefully neglected, is often painfully evident in

catechizations and in sermons as well.* But what is still more painfully conspicuous by its absence is the correct and clear application of these passages. The pupil, in this case the hearer, is sometimes in grave danger of gaining the impression that these passages are added merely to increase the volume of the booklet, when the expositor jumbles them together like so many *membra disjecta* and fails to show what they are there for. It is not always an easy matter to make this clear to the hearer, and hence no pains are spared to clearly point out their force in the connection in which they stand.

The precious substance of the Catechism is well worth all the labor and time one can bestow upon it, and hence the many splendid catechetical works in existence should not be neglected, when essaying to preach catechetical sermons. Some of these works are so rich in thought and practical suggestions, that one cannot afford to pass them by, when gathering material for these sermons. Usually this kind of works simply aims at bringing out and classifying the catechetical material, the catechist being supposed to find the form, and hence is equally well adapted to use in sermon work. While the English language is not very rich in such works, nearly all Lutheran pastors are, and all should be, sufficiently conversant with the German to make profitable use of our rich Lutheran catechetical literature.

As to the form of the catechetical sermon, the usual homiletical requirements should be observed. It lies beyond the scope of this brief article to point out these, but some peculiar dangers in this kind of work should be avoided, if the best results are to be attained, chief among which is to forget that it is not a lecture to be delivered, but a

* The persevering diligence of Prof. Dr. F. W. Stelhorn in giving such a thorough exposition of these passages on the basis of the original Scripture text, found in our "Zeitblaetter," deserves more than mere honorable mention. It fills a real want. It is one of the most useful of the author's many productions, and we hope that our Publication Board will see fit to publish it in book form when completed.

sermon to be preached. Loosely connected lectures, given in the free and easy colloquial style of the class-room are not commendable in this work any more than in other ordinary sermons. While simplicity of language should be observed, a good catechetical sermon is an organic unity and therefore grows out of a thorough digestion of the material and is clothed in the dignified language of the pulpit in the sanctuary. Hence there should be well-arranged outlines or skeletons, having brevity, color and euphony, not merely topics and mechanical divisions; also interesting introductions, calculated to arouse attention, and pointed conclusions that strike home. These sermons must be made practical, touching the sore spots of present day life and thought and aptly illustrated by examples from the Bible and history. If these suggestions are heeded and the catechetical sermon given a fair trial along the lines indicated, there can be no doubt as to the results.

THE LUTHERAN PASTOR AND CIVIC PROBLEMS.

BY REV. H. J. SCHUH, A. M., PITTSBURG, PA., N. S.

Second Article.

III. EDUCATION.

The educational problem that waits for solution in our cities is no less in magnitude than the problems of justice and health. Indeed in one respect it is the most important problem of all, for if things are ever to become better it must be through education—"We must educate or we must perish." This is a well recognized maxim. Our cities seem to know their duty in this regard. The city is the place of the kindergarten, the school, the academy, the college and the university. We have spent enormous sums to put up school houses and properly equip them: and although much of this money may have been misspent and much more stolen, yet as far as our school buildings are concerned, we have no reason to be ashamed.

Some of them are very palaces. We pay our teachers good salaries. As far as the cost is concerned we have model public schools. Then there are the higher educational institutions of our cities. We have high schools, technical schools, academies, colleges and universities, that are endowed by private munificence, as if money were no object. There is no country in the world where higher education is cheaper than in the United States. From the kindergarten to the high school, education is absolutely free. Even the books and utensils being furnished at the expense of the community.

But what about the character of this education? It is purely secular from beginning to end. We are educating the head and the hand, but neglecting the heart. Moral training, though it is the highest element in education, is almost entirely neglected in our public school system. Religion is not in the course, nor can it be where Christian, Jew and Gentile have an equal voice in fixing the branches to be taught and choosing the teachers. The mere fact that some of our schools are opened with the reading of a chapter from the Bible without comment and repeating the Lord's prayer, does not mark them as Christian schools. And where there is objection on the part of Jew or Infidel, even this must be cut out.

Where there is an effort made to teach morality without religion, what does it amount to? Washington, in his farewell address, says: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles." We Lutherans at least, are agreed on the fact that there can be no true morality without religion.

Many of our teachers are unbelievers. And their influence is not calculated to impress the value of religion upon the sensitive heart of a child. Many of our textbooks are outspoken in their advocacy of evolution and contradiction of the biblical account of creation. From

the kindergarten to the university there has been a systematic effort to exclude religion from our educational system and the little that is left is only tolerated until the protest of the infidel drives out the last vestige.

Is it not a known fact that our high schools and universities are infidelic in their tendency? There dare be no religious test applied in the appointment of teachers. Religion is an issue with which the state has nothing to do. Under the principle of the absolute separation of church and state, which we justly prize so highly and guard so jealously, it can not be otherwise.

Now what about the results of this exclusively secular education? President Elliott said, some years ago, that our educational system, judged from the standpoint of character, threatened to prove a failure. Josiah Strong, in his excellent little book, "The challenge of the city," says, "The results of the existing system, by which so large a proportion of children and youth go uninstructed in religion, and are untrained in morals, are seen in our low ethical standards, and in the widespread spirit of lawlessness." (page 110). An educated rascal is a great deal more dangerous than an uneducated one. It is a serious mistake to imagine that the acquisition of mere knowledge or culture makes men better. If culture could have saved the world the aesthetic and classical culture of Greece would have saved it. To quote again from Strong, "It is quite possible for society to be at the same time well housed, well fed, well clothed, well educated and well *rotted*." (page 173). Ancient Greece and Rome were so cultured that even the ruins of their art are the admiration of the modern world; but this whole culture was rotten to the core. Their ideals of beauty were harlots and their giant statesmen tyrants without a heart.

There is, however, another problem in civic education which dare not be overlooked, namely the immigrant. The vastness of our natural resources and the liberality of our political institutions has made this country an Eldorado for the overpopulated countries of Europe. A mighty

stream of immigration has flowed in upon us for 200 years and still flows with unabated force. Although the financial depression under which we are now suffering has somewhat diminished the flow, the stream is bound to break through this temporary dam and the flood will only be greater from the fact that it was held back for a while.

And by far the greatest part of this immigrant material lodges in our cities. When this stream brings us a million a year it should certainly set us to thinking. In 1890 in our 18 largest cities there were more than two and one-half times as many inhabitants of foreign birth or parentage than native Americans. Much of this material is excellent. Some of our very best citizens and church members are naturalized foreigners. But even the best material must be re-cast into new forms of church and state in this new world. And then there is much of it that is positively dangerous to the welfare of the community. On account of his ignorance and inborn prejudices the foreigner easily falls prey to the political demagogue or the religious fanatic. Even when he is naturalized as a matter of form, this does not make him less but often more dangerous when he is at heart foreign to the spirit of our institutions and has ideas of life and liberty which to realize means riot and blood shed. How to assimilate this vast body of foreign material, to appropriate the good which it brings and to eliminate the evil, is a problem of immense proportions.

Education however is a thing which is not limited to the youth and the foreigner. The whole body of our citizens is to be the subject of education. We never grow too old to learn. Our cities have many educational facilities which are open to everybody. What an educational factor we have in the daily press! A single edition of the *Pittsburg Dispatch* appears in 68,000 copies. What an audience such a paper has! Even our poorest families do not care to get along without a daily paper, and most of them read two or three. What is the average daily paper filled with? Is the material which it brings calculated to

elevate and make its readers morally better, to give them higher ideals of life and better standards of action? Even the naked record of crime with which these columns are filled have a bad effect, for they blunt the moral sensibility and render crime less repulsive from the frequency of its occurrence. "They all do it." So the masses pass drunkenness, fornication, divorce, theft, murder and suicide by, as ordinary occurrences. When the newsboy cries, "All about the suicide," who is shocked, whose hair stands on end? The crowd rushes by as though nothing had happened.

Then look at the manner in which these crimes are written up. Glaring head lines call attention to the vilest crimes and do so in terms indicating, not disgust and horror, but crime is made sport of, as though it were a mere joke. Vice is covered with the mantle of wit, so that it looses its horrid ugliness. Drunkenness is represented as enjoyment, theft as shrewdness, adultery as fun, divorce as liberty, and revenge and murder as acts of courage.

Then look at the editorials. How often do they contain sinister or even open attacks on divine truth. The plainest doctrines of Scripture are represented as rubbish that ought long since to have been relegated to the garbage furnace of oblivion. Political liars and swindlers are set up as models for the imitation of the young. Prize fighters, gamblers and murderers are written up as heroes. The more sensational a story is, the more anxious the papers are to get hold of it, especially if it affects the honor of the clergy and the good name of the church.

Then look at the columns of advertisements. No country in the world does half as much advertising as we Americans. And is it not an open secret that a goodly portion of it is bare faced falsehood? Look at the advertisement of the patent medicine man. Not only is by far the greater part of it a lie on its very face, but how much is positively poisonous to morality, ruinous to domestic virtue and a menace to public health. The daily

press has become a school of vice. As an educational factor it is largely in the hands of the devil. The question is no longer: what is good and right, but what do the people want? what will pay. Look at the Sunday editions of our leading dailies. Even from the standpoint of art and aesthetics they are simply scandalous. And what shall we say of the character of the reading matter? How much of it is calculated to do the soul good, to raise it above the carping cares, the foolish pleasures and the vain ambitions of this world? The tendency is downward and not upward. True, there are papers which publish sermons regularly, but these are the productions of sensational fanatics that have discarded about every cardinal doctrine of Christianity. A Jewish Rabbi, whose parishioners spend thousands in advertisements, can air his views in the papers and berate Christianity to his heart's content, but the answer of a Christian pastor, serving a small insignificant flock, goes into the waste basket.

Our public libraries are also powerful factors in education. Our people are possessed with a rage for reading. It is astonishing what a mass of literature is devoured. Yes, *devoured* is the right term. Most of it is not digested. Little school girls come every week from the public libraries with armfuls of story books. They sit up half the night to finish a novel. They would rather read than work, yea, than eat or sleep. They are reading themselves into nervous and possibly also into moral ruin.

Our public libraries are far from being an unmixed blessing. They contain much that is good; but have not been able entirely to withstand the clamor for the sensational.

Then they are an open parliament for the airing of all kinds of views on all manner of subjects. The pure, the good, the sane, the moral, have not always been loudest in this babble of voices which talk from the shelves of our libraries and reading rooms.

The same must be said with reference to our public lecture courses. They also are an educational factor in

our cities. There is much good done, but also much harm. When a reformed rabbi makes a sinister attack on Christianity, it is none the less dangerous but rather all the more so, from the fact that he does it before a professedly Christian audience. When the infidel scientist ridicules what he is pleased to call "the legendary account of creation" and dilates on "the mistakes of Moses," his medicine is none the less poisonous because it is coated with the sugar of eloquence and wit.

Now what is the duty of the Lutheran pastor over against these educational problems of the city? Let us begin with the child at home. It is of immense importance that we fix the responsibility for the education of the child where it belongs: with the parent. The old Spartans regarded the child as the property of the State and the state took entire charge of its education. But from a Christian standpoint this is wrong. The Apostle writes to the Ephesian, chap. 6, "*Ye fathers* provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The parent is clearly responsible for the bringing up of its child. Parents are the ones whom God will hold responsible for this important work, nor can they shift this responsibility. Neither the state nor the church can relieve them of a duty which God has imposed. But right here is a weak point in our city life, and it is the duty of our pastors to bring this sacred obligation home to the consciences of fathers and mothers. How many fathers feel that they have done their duty toward their children fully when they have provided them with food and shelter. The state takes charge of their education and the church adds a little religion and the job is finished. How few homes have we even among professed Christians, where the house father does what Luther indicated when he wrote over each one of the chief parts of the catechism, "As it is most plainly to be taught by a father to his family." A father to teach his children the catechism, who thinks of such a thing? How many families are there where family worship is held, or the children are even

taught to say grace at meals. There are families where children are even put to bed without an evening prayer, and in many cases even when a prayer is repeated it is done as a mere formality. The atmosphere which most of our children breathe is not that of pious devotion, not that of the fear and love of God. The home is thoroughly permeated with the spirit of greed on the one hand and carnal enjoyment on the other. How often do parents so little realize their duty in this respect that when the church comes and offers its assistance it must fairly beg for the children. Instead of appreciating the value of a good Sunday or a Christian week day school, parents look upon it as a personal favor which they are showing the teacher or pastor when they send their children. Here is the root of the evil. Our people have shifted the responsibility for the education of the rising generation from the home to the state and the church, and we pastors must see to it that this responsibility is put back again, where it belongs.

We are ready to admit that our modern industrial conditions are largely to blame. In many cases it is next to impossible for parents to do their duty by their children without assistance. The state comes to the rescue and properly so. For the state can not stand idly by and see children grow up in ignorance like cattle. Much less can the church ignore so serious a problem as the education of children. The Lutheran church has always favored and fostered popular education. In fact, Luther is the father, or at least the restorer of the public school. Oscar Browning says, "Luther brought the school master into the cottage and laid the foundation of the system which is the chief honor and strength of modern Germany, a system by which the child of the humblest peasant by slow but certain gradations receives the best education which the country can afford." But the kind of popular education which Luther had in mind, was one in which the word of God was not only made the chief object of study but in which everything was taught in harmony with

it, and the whole spirit and discipline were in accord with the scriptures. Since this is not the case in the public school of the state, nor can be, our church has established even here in America her own church or parish schools. And, whilst these schools are far from being perfect, we believe that they are a better solution of the school question than the common school of the state. On general principles we believe the church can be and is a better educator than the state from the simple fact that she can take into account not only the physical and mental but also the moral and religious nature of the child. We are not at all convinced that the Christian parish school is an impossibility, least of all in our cities. Our Roman Catholic neighbors have demonstrated this possibility too plainly. What Roman Catholics are able to do, Protestants ought to be able to do also. If they were only as much in earnest about it as their Catholic townsmen.

We are told the Sunday-school is to take charge of religious education. We could not say one word to discourage the Sunday-school, but neither can we close our eyes to its shortcomings. In the first place one-half hour a week is a beggarly portion of time to devote to religious instruction. Then the teaching of the Sunday-school is, almost without exception, done by volunteer teachers, who have not been properly prepared nor, by passing an examination, have clearly demonstrated their ability and fitness for this most important of all pedagogical work. We are extremely careful whom we employ to teach arithmetic, grammar and geography, but we are glad to take anyone who offers to teach the Christian religion and ask no questions as to ability and fitness.

But the Sunday-school is here and it has come to stay. Let us make the best of it. Let us raise the standard of teaching and improve the course and the literature. Above all let us Lutheran pastors take an active hand in this work and not turn it over to others as though it did not concern us. Christ has said to all pastors, "Feed my lambs," and how can we escape the condemnation of his

judgment if we shirk what he has plainly made our duty. Next to teaching in the Sunday-school ourselves, it must be our earnest effort to raise up an efficient and well prepared corps of teachers. The teachers training course should be made obligatory upon all who would take an active part in Sunday-school work.

But the Sunday-school is not the only agency by which we Lutheran pastors can help to solve the educational problem as far as it concerns the child. Thanks be to God, confirmation has been retained in our churches. It is not the mere human ceremony for which we should ever be thankful, but the opportunity which this custom affords of instructing the young. This is by far the most important part of the whole matter. Let us lay more stress on thorough catechization, preparatory to confirmation. Let us not be satisfied with half a dozen lectures to children who come to us with little or no previous knowledge of God's word and its precious doctrines, as confessed by our Lutheran church. Let us not be afraid of the work nor ashamed of it. We can not spend our time better than in the catechetical class. Better spend less time on so-called pastoral visiting which often is only a compliment to the vanity of the people and time spent in idle gossip, and more with the children of the church, who are often starving spiritually because no one seems to have time to feed them with the bread of life. If our young people are to stand the test of this materialistic age, they can do so only by being made thoroughly acquainted with the spiritual treasures of the Gospel. And if they are not to be blown hither and thither by every wind of doctrine in these times of fanaticism they must be thoroughly indoctrinated and led into a knowledge of the truth. How can we expect them to grow up spiritually healthy unless they are fed on the milk of the Gospel.

Nor should we imagine that after confirmation we are done with our task. It has then only fairly begun. Our confirmed youth should be the object of the earnest prayer and conscientious labor of every Lutheran pastor. Here

our Luther Leagues and Young People's Societies may do excellent service. But let us beware lest these meetings deteriorate into mere places of amusement and occasions for social intercourse. All these things have an important place in congregational life, but the church is infinitely higher than a social club. Our great object must not simply be to get our young boys and girls better acquainted with each other but to strengthening and establish them in the truth, to equip them to fight the good fight of faith, so that in the evil hours, which after life are sure to bring, they may be able to stand and quit themselves like men, soldiers clad in the whole armor of God.

A word would be in place here about higher education. A goodly number of our young people are attending higher educational institutions, and this number is bound to increase as our people advance in wealth and social standing. We can not be indifferent to the fact that many of these schools are infidelic in their tendency. The fear of God is not made the beginning of wisdom. Many a pious young man has been robbed of his faith by the influence of these schools and his advancement in secular knowledge has been gained at the fearful sacrifice of his spiritual health and life. Oft times even when such schools are under religious supervision, it is a religion foreign to the spirit of the church of the reformation. Our city high schools and other higher educational institutions are not of a character to impress the young people with the infallibility of the Divine Word, and the supreme importance of the spiritual and eternal as over against the material and temporal. Let us see to it that we have high schools of our own, where the spirit of the Gospel is the dominating factor in education. And where we have such schools let us make use of them. And when our young people must needs attend other schools let us put them on their guard and make the salvation of their souls a special object of solicitation. The cities are the centres of education and culture and the church would be sadly

derelict in her duty if she failed to make her influence felt along this line. Luther said of some of the high schools and universities of his time, that he feared many of them were great gates to hell, and we fear his judgment of many, perhaps the majority, of our higher educational institutions of today would be equally harsh. Culture is good, education to be desired, but it depends altogether on their spirit and character, as to whether they will be a blessing or a curse.

Thousands of young men and women are coming to our cities every year in search of higher education. What are we doing to bring and keep this army of bright minds and active bodies in touch with the church, to keep it under the influence of the Gospel? Many of them are young Lutherans, some from the country unacquainted with the dangers of city life, and only too open to the evil influence of infidel teachers and worldly minded companions. Does the home pastor keep in touch with these young members of his flock? Does he recommend them to the spiritual care of a brother pastor and a sister church? Or does he leave them to find their bearings as best they can without his assistance and advice with the chances that they will be swept away in the great wave of secularism and sensualism which seems bound to carry everything before it in our cities? Are we Lutheran pastors awake to the fact that these young men and women will ere long be the leaders in society, that they will fill positions of influence and trust in community and state? How can we be indifferent to this great problem of higher education which our cities are called to solve.

Among the educational problems of the city that which refers to the immigrant is one not only of vast magnitude but of immense importance. In looking over our statistics of immigration, we might well say the ends of the earth are come upon us. Out of every nation under heaven, our cities are recruiting their numbers. New York, Baltimore, Pittsburg, Chicago are truly cosmopolitan, that is, world cities. They are not only American, but German,

Scandinavian, Slovak, Russian, Italian and Hungarian cities. We have in New York more Italians than there are in Naples, more Germans than there are in Nüremberg, more Jews than in Warsaw. This is not a mere accident, but it is by Divine providence that all these peoples flock to our shores. God must have an object in view, when he unloads these strangers at our door. He certainly does not simply intend them as material that we are to exploit politically and industrially. He not only means that they should serve us but that we should serve them. Many of these foreigners are heathen, not only in name, but in fact, and not a few have little more of Christianity than the name. If we send missionaries to foreign parts to convert the heathen, by what right do we neglect the heathen who have settled among us? Either we will make Christians of them or they will make Heathens of us. To neglect the spiritual welfare of this mass of foreigners is to endanger our own future and that of our children.

Let us remember, too, that mere intellectual culture will not solve this problem. Many of them, of course, are illiterate and become dangerous tools in the hands of the political boss. But that is not the worst of it. Having escaped from spiritual tyranny, where the government prescribes what a man dare believe, they are the best kind of material out of which to make skeptics and anarchists. Not only nature in general but human nature in particular abhors a vacuum. Either we will fill these hearts with the gospel or the devil will fill them with his deceptive lies.

But not all immigrants are illiterate and heathen. Some, in fact many of them, are well educated and very decidedly Christian. Yes, many thousands of them are our brethren in the faith. The problem of the immigrant is one which is of peculiar interest to us Lutherans. Our Lutheran church is polyglot. And like on the day of Pentecost, devout men out of every nation under heaven are gathering here on this western continent. Many of them come over without their pastors and are like sheep

without a shepherd. This Lutheran mutton has long been a tempting morsel for the sects of our land. Let us not flatter ourselves with the thought that because English is the official and prevailing language of our land, therefore we have done our duty when we preach the pure Gospel in English. Left without the means of grace until he learns English, the Lutheran immigrant has starved to death, spiritually, and his child has either grown up to be an infidel or has been induced to accept some inferior type of Christianity. Shall the alien Lutheran population of our land be turned over to infidelity or given up to the tender mercy of the sects? This is a question for us Lutheran pastors to answer, and we can not postpone the answer for ten years. It must be answered now, or for tens of thousands our answer will be too late. "Give ye them to eat," the Savior says, Matt. 14, 16. Are we willing to do it, or will we set about haggling like Phillip whether the thing is possible and meanwhile let the multitude starve?

We must, with our immigrant missions, meet these strangers at the very threshold of the country, the ports of entry, and extend to them the hand of Christian fellowship and love. So long as we look upon them as "Shenies," "Dagoes" and "Hunkies" it is not likely they will be favorably impressed with our sincerity in bringing them into the fellowship of saints or providing for their spiritual wants, if they are already Christians. We must draw them out of the congested tenements of our city slums, on to the inviting fertile prairies and ranches of the West and South. We must send out Home Missionaries who can preach to them in their mother tongue, who can teach their children the precious doctrines of the church of the reformation. We must help them build churches and school houses and provide them with Christian literature.

And when we have done all this until our sturdy German, Scandinavian and Baltic brethren in the faith have built up mighty empires of thrifty farmers and craftsmen beyond the Mississippi and in Canada, there

will still remain a mighty multitude who have been held in the grasp of our great cities and present a problem of no mean dimensions. Coming as they do in most instances from countries where the support of the church devolves on the government they must be educated into caring for their own spiritual wants. Even those who come with a love of the old truth which Luther taught are material which much be re-cast into new molds to fit the changed conditions in America, where, thanks to God, church and state are separate and the church has the blessed privilege of caring for its own affairs without political interference.

If the immigrant himself presents a difficult problem his child is a proposition of still greater difficulty. The parents have come over with some positive religious conviction. In their school days the word of God was made a matter of daily study. They drank in Lutheranism with their mother's milk. They are to a great extent armed against the new temptations. But what is to become of their children and these are a mighty host, for our foreigners have not yet fallen prey to the blight of race suicide. But sent to schools where religion is on principle excluded, educated in a language which their parents do not understand, surrounded by influences which are calculated to make the impression that temporal gain is *the* thing to be aimed at above all else, what is to save them from being swept away by the flood of materialism which threatens to bear everything down before it. America is a fertile soil in more senses than one, and the child of the immigrant is in danger of going to seed, like the hardy plant transplanted from meager soil to the hot bed. There is a mighty army of young Germans, Scandinavians and Russians of Lutheran parentage. What are we doing to enroll this army under the banner of the cross? With tens of thousands of them it is now or never. Harvest does not last all the year. What is not gathered in time is irredeemably lost.

Our cities present to us ministers a problem of vast magnitude in reference to the educational forces which are at work in the public at large. This is the age of enlightenment. Especially the press is a mighty educational factor in our cities. What are we doing to make use of it? We rail against the vile character of our daily papers and yet what are we doing to improve them? It will not do simply to decry them. We must put something better in their place. One of the prime needs of every city is a daily paper that is morally clean, and at least not antagonistic to the spirit of the Gospel, a paper that reports daily occurrences so as to show up vice in its true character. We need a paper that is in sympathy with Christianity, in which the truth of God is not held up to ridicule. Such a paper should receive the hearty support of all Christian people. Even if for a while it had to be published at a financial loss, it would be worth the sacrifice, and we can not help but think, that in the end, it would pay. It has been well said that if St. Paul lived in our day he would publish a daily paper.

What are we doing to improve the character of the periodical press, for much of it is secretly in the service of Satan? How many a sinister attack on the cardinal doctrines of Christianity is made in periodicals, which are read in thousands of Christian homes? Christians pay for having their faith undermined and their holiest treasures made the subject of doubt. But what are we doing to give people something better? The illustrated Home Journal of St. Louis, an excellent Christian family periodical, had to be discontinued for want of support. Let us cultivate a taste for good reading. Help our people to discriminate between healthy bread and poisonous pastry. How far are our church periodicals from having the wide circulation which they deserve. Let us by our contributions and active support try to improve and make them financially successful. Not a man among us should be ashamed to act as the agent for good Christian literature.

It is only another way of preaching the gospel and a mighty efficient way in this reading age.

Then there is the public library. What a powerful factor it has grown to be and what are we doing to make use of its influence in the service of Christ? Not long ago we found to our surprise that Carnegie library in Allegheny, had not a single biography of Luther by a Lutheran; now they have not only Koestlin's Luther, but have subscribed for the new English edition of Luther's works. It is worth our while to make a persistent effort to place good books on the shelves of our public libraries. The managers of these institutions are not only courteous but often even grateful for hints and recommendations along this line. Why should we take a back seat and turn these mighty agencies over to the enemies of the Gospel? If we have anything good to offer, and who can doubt that we have, let us not be too modest about it. There is little modesty about the manufacturers and disseminators of bad literature. Let us step forward and help the truth into the light. Why should we hide our light under a bushel? Let us place it on the candle stick of our public libraries, for the benefit of the reading public in our cities.

Another subject deserves at least a passing notice, in speaking of the public factors of the city, and that is, the lecture platform. Here, too, we should be more aggressive. Why should we not offer our people something worth listening to, something calculated to do their souls good, instead of the trash which they so often pay for to their own spiritual harm. Why should we not among ourselves arrange lecture courses on subjects that are calculated to bring out the precious jewels of our church on the fields of history, literature and science for the admiration and instruction of our people. The Lutheran Church has no occasion to take a back seat. She has always been in the forefront of knowledge and culture. If we allow her to be a back number today we are not true to her history and genius.

But how could we pass this subject of public educa-

tion by without speaking of the pulpit? We are preachers. The Savior commanded us, "Teach them to observe all things whatsoever I have commanded you," Matthew 28, 20. We ministers of the Gospel are public teachers. Too much stress can not be laid on our pulpit ministrations. Our preaching should be first of all didactic. Let us not be afraid of doctrine. Too much of the preaching of the day is simply exhortation. Let us not endeavor to work on the feelings, neglecting the intellect. There is a woeful ignorance in doctrine, among professing Christians. So-called pillars in the church do not understand the very fundamentals of the Gospel. We must arm, especially our city people, against all manner of fanatical notions that are being palmed off under the guise of Bible teaching. The scriptural doctrines of sin and grace, of God and man, of the person and work of Christ, of the office of the Holy Ghost, and the purpose of the means of grace, can not be too plainly taught, nor too earnestly impressed. Our cities are very hot beds of religious fanaticism and it behooves us to lift our voices against all manner of error, which is calculated to undermine faith. Let there be no compromise with error, let us be faithful watchmen, giving no uncertain sound when the salvation of immortal souls is at stake. Our preaching should be thoroughly scriptural and evangelical. We are not to teach science, art or politics, but the truth of God unto salvation.

There never was a time, when there was more need of earnest preparation for the pulpit efforts of the gospel ministry than today. A thorough study of the divine word. Earnest prayer for God's guidance, careful preparation of the message to be delivered are imperatively necessary. Haphazard, extempore efforts are unworthy of him who labors under the commission, "He that heareth you heareth me." Let us be sure that we preach the truth, the whole truth and nothing but the truth. Doctrinal preaching, that is so lightly esteemed by the masses, is what is most needed. Let us not try to create a zeal without knowledge. It is the truth alone which saves. Let us give our city

people this, pure and in large doses. How else can they be kept healthy and active? Be sure you don't preach yourself, but be content to preach Christ and him crucified. It is a sad commentary either on our preaching or on the intelligence of our people if, after we have been their religious teachers for years, they still do not know the difference between truth and error and would just as soon worship in a Methodist as in a Lutheran church. Have we been simply dealing with glittering generalities, or have we called things by their right names? If that which separates us from the Baptists is not worth teaching it is only one step farther to say that which separates us from Unitarians, Jews and Mohammedans, is not worth teaching.

As public teachers, we should have positive and clear convictions. How can we make clear to others what is not clear to ourselves? Let us not give the Christian public our opinions, but the truth of God. There is entirely too much mist about the pulpit efforts of the day. If we are messengers of the Most High let us deliver the message as it was given to us. We can not improve on it, and it would be sin to try.

Finally let our preaching be ample. People are always better off when they get a good, square meal. We have no sympathy with 15 minute sermons. Do not allow the sermon to be crowded into the background by the artistic performances of the organist and choir. Our churches should not be concert halls. To satisfy the artistic taste of the cultured may be good, but to save their souls by preaching the word of God, is better. A little cake and candy may be allowed as a dessert, but let there be plenty of meat and bread at the spiritual meals of the congregation.

(To be continued.)

NOTES AND NEWS.

BY G. H. S.

PAUL'S EPISTLES.

Our New Testament canon contains thirteen Pauline Epistles, not including Hebrews, concerning the authorship of which letter there has been doubt and debate in the Christian Church almost from the beginning, and which the scholarship of the day is less and less inclined to ascribe to Paul. These thirteen, however, are not all of the letters which Paul wrote to his congregations. Some of these have evidently been lost. In 1 Cor. v. 9, the Apostle distinctly refers to an epistle which he had before this written to the Corinthians, of which, however, we now have no further record. Even of the so-called Epistle to the Laodiceans, which, according to Colossians iv. 16, these latter are to read also, as well as to send their own letter to Laodicea, should turn out to be, as many suppose, the well-known letter to the Ephesians, this would not make it less probable that Paul wrote other letters, perhaps a goodly number, which have not been preserved in our present collection of New Testament writings. That the Epistle to the Ephesians and that to the Laodiceans could readily be identical is seen from the fact that the address "to the Ephesians" in the former evidently did not originally have any place in this letter, which, like some others of Paul, such as the Galatians, was not addressed to a single congregation, but to a group of congregations, and was, accordingly, a "circular letter," and that, being sent to Laodicea, it was also known by the latter name. But Paul had other congregations in whose welfare he was interested than those to whom his New Testament letters are addressed, and it is highly probable that he wrote to others also, just as it is highly probable that the other Apostles, of whose work and letters we have no record remaining in the New Testament, and all of whom, no doubt, labored faithfully in the great gospel cause, such as Andrew, Matthew, Bartholomew, and some others, no doubt, also sent epistles to

their own people, of which documents, however, no permanent records or copies are any longer at hand.

It need not surprise us that some of the writings of the inspired Apostles have been lost to the Church. All of Christ's sermons, with the exception of the Sermon on the Mount and a few other extracts, such as Paul's address on Mars' Hill, have not been preserved to the Christian Church. But few of Paul's sermons have been permanently recorded, although he spoke at all times with inspiration. In God's providence a certain group of apostolic writings have been permanently retained to serve as the authoritative canon for the guidance of the faith and the life of the Church, and just why these and no more and no fewer and none others have been preserved, is a question more easily asked than answered, except in the general way, that the wisdom and providence of the Head of the Church has, for reasons satisfactory to Himself, and not always made known to us, made this arrangement.

The Pauline Epistles, as, indeed, all of the New Testament letters, are written primarily for the needs of the congregations to which they are addressed, and deal with the living problems of the day. They are anything but abstract treatises on theological problems, given for academic or thetical purposes. Paul saw that in his congregations there were doctrinal and practical difficulties, errors and heresies, which it was his duty to combat, and this he does in his epistles, in accordance with the conditions of affairs he found present in each and every case. The nearest approach to an abstract treatise on a doctrinal subject is his letter to the Romans, in which the cardinal truth of the Christian system, namely, the doctrine of justification by faith alone, and without the merits of the law, is fully set forth, with a phenomenal logic and eloquence, and yet not without an apologetical and polemical directness against the cardinal error of work-righteousness so characteristic of the Jewish theological thinking of the times, a heresy, which Christ, too, had been compelled to combat during His whole career. In most epistles, however, the

rich doctrinal contents grow out of the actual troubles within the life of the congregations. That Paul, in his Thessalonian letters, discusses extensively the doctrine of the second coming of Christ, is owing to the fact that on this subject the Thessalonians had confused ideas; that in Corinthians he gives us his magnificent discussions of the resurrection of the dead and of the Lord's Supper was owing to the fact that in Corinth there were some who denied the resurrection, and those who had abused the Lord's Supper; that in Galatians Paul gives a glorification of Christian liberty in connection with his exposition of justification by faith, is attributable to the fact that his teachings on the subject had been grossly misrepresented by his Judaizing opponents. Again, the personal element in these letters is very pronounced, Paul defending his apostolic dignity and authority repeatedly and often, as in Galatians, while laboring under great excitement; yet he does this not for abstract or theoretical reasons, but because in his day he was attacked, and his apostleship, as not being one of the Twelve, was more than once called into question.

But the fact that the character and contents of the Pauline letters pre-eminently stamped them as epistles, written to meet the needs of his own day, date and congregations, makes them no less infallible guides for the direction of the Church of to-day, for the truths taught and practically applied by him in the case of the Romans, Corinthians, Galatians and others, are the truths and principles and practices which God wishes His Church of to-day and of all times to embrace and to carry out. Of course, the historical setting makes the interpretation and application of those letters all the more difficult, and they would be easier to understand if they were abstract and theoretical treatises, yet all this does not change their character or the authoritative canon and rule for the New Testament Church in faith and life.

INDEX TO OHIO SYNOD PUBLICATIONS, MINUTES, ETC.

BY REV. A. BECK, SAGINAW, MICH.

Presidents, Their nicknames, S. 111, 1897.

Persia, S. 1901, 263, 484, 534, 580, 630, 726, 759, 773, 806;
S. 1902, 54, 117, 149, 197, 245, 262, 294, 342, 391,
442, 597, 631, 726 & 727, 742, 774; S. 1903, 23,
38, 39, 55, 86, 166, 214, 325, 374, 390, 453, 551,
567, 598, 631, 678, 726, 759, 598, 807; S. 1904,
5, 23, 117, 133, 134, 166, 231, 278, 327, 342, 390,
422, 502, 550, 614, 662, 710, 773, 822; S. 1905,
103, 135, 166, 199, 279, 326, 422, 453, 502, 567,
711, 758, 791, 823; S. 1905, 135, 455, 487, 504;
Hermannsburg in, K. 629, 1907; The Lutheran
and the old Syrian church in, Z. 233, 1907.

Pension Fund, S. 402, 419, 435, 1905; K. 58, 1896; 547,
1902; 120, 136, 152, 456, 665, 713, 781, 1905;
124, 489, 1906.

Pentecost, Poems on, 305, 1907; K. 105, 1860; 81, 1885;
81, 1887; 77, 1889; 153, 1891; 321, 1904; 169,
1900; 321, 1901; 305, 1902; 337, 1903; 153,
1893; 401, 1897.

Peter, St., The difference between him and Judas, K. 282,
1867; His denial of Christ, Poem, 57, 1893; The
so-called gospel of, Z. 231, 257, 1893; was he
ever bishop of Rome?, Z. 97, 1903; His authority,
Z. 229, 1903; The unity of thought in the first
epistle of, Z. 313, 1905.

Pfeiffer, Prof. E., Address at installation of, K. 300, 1899.

Peace, Poem on, K. 545, 1907; That of God, Z. 228, 1882;
The disturber of the spiritual, Z. 314, 1901.

Perjury, K. 536, 1901.

Press, The daily, K. 707, 728, 1905.

Preaching, The word which we preach, M. 193, 1887;
Effective, M. 427, 1887; The negative and positive
elements in, M. 283, 1906; Tired of the old truths,
Z. 215, 1890; Effective, Z. 379, 1900.

Pericope System, Luther on, M. 231, 1883; According to
Thomasius, Z. 165, 1890; 249, 1895; 180, 1901;

According to Sommer, Z. 57, 1893; 62, 1895; 61, 122, 1898; Scientifically and devotionally explained, Z. 254, 1882; The Ev. of the church year, Z. 122, 1892; System of the old church year, Z. 250, 1891; The homiletical use of the Ev. of the early church, Z. 377, 1902; Explanations of the Eisenach by Luther, Z. 56, 1903.

Pedagogics, Z. 124, 1900.

Penny, The meaning of in Matt. 20, 1-16, Z. 99, 1884; M. 193, 1899.

Pseudo Protestantism, Luther on, S. May. 10, 1848.

Predestination, S. 186, 197, 1867; 2, 10, 18, 29, 34, 46, 59, 1868; 377, 1877; 129, 137, 145, 1878; 49, 1879; 68, 121, 129, 140, 145, 153, 161, 169, 177, 185, 193, 201, 209, 217, 276, 282, 313, 329, 1880; 97, 105, 1881; 20, 89, 121, 217, 236, 241, 1882; 42, 1884; 57, 73, 114, 1890; 66, 1891; K. 146, 147, 1883; Z. 321, 1907; M. 25, 1885; and the Missouri Synod, S.; The new doctrine of Missouri, 314, 1881; Missouri as it was, 385, 1882; The spirit of Missouri, 290, 298, 1885; Missouri's original position, 306, 1892; Missouri's doctrine on, 369, 1892; Missouri's error on, 137, 1883; Did Missouri ever teach "in view of faith", 81, 89, 97, 105, 113, 121, 129, 137, 1894; Has Missouri broken her historical connection with the Lutheran church in the doctrine of, 297, 1894; Should Missouri yield, 89, 1907; K. The blind zeal of Missouri, 132, 1882; The nature of Missouri's warfare, 145, 1882; Pertaining to Missouri, 115, 116, 1883; Missouri's doctrines from its own publications, 156, 1883; 225, 1884; "The Lutheraner," 193, 1884; why do we continue to oppose Missouri, 244, 1884; Missouri's warfare, 268, 1884; what Missouri thinks of the Philadelphia faculty, 508, 1884; The scriptural arguments of Missouri, 169, 1885; Missouri's presumption, 220, 1886; How Missouri misrepresents the question, 325, 1886; Missouri and Calvinism,

217, 1888; Missouri and Ohio, 82, 91, 123, 131, 139, 147, 154, 1891; A Missourian missionary sermon, 362, 370, 1891; 26, 1892; Missouri and Minnesota dishonesty, 25, 1893; Missouri, Louis Harms and Ohio, 9, 1898; Missouri's unkind expressions, 633, 1904; 104, 1905; 424, 1906; Missouri's position, 755, 1904; Missouri's reply to our "Scripture and confession," 834, 1904; Is an agreement with Missouri possible?, 344, 1905; Missouri and Dieterich's catechism, 8, 1905; Wherein does the difference between Ohio and the Synodical Conference lie, 401, 1906; Why do we accuse Missouri of Calvinism, 418, 1906; Missouri retreats because of abuse, 417, 424, 1906; A Missourian of the old school on in view of faith, 707, 1907; Missouri as seen by a Presbyterian, 57, 1907; Missouri as seen by a Reformed, 182, 1882; M. Missouri's retraction, 29, 1881; Missouri on the defensive, 154, 1881; The St. Louis attitude, 168, 1881; An open letter to Missouri, 188, 1881; Missouri's election subversive to the universality of grace, 209, 1881; Why is Missouri so angry and false, 239, 1881; What, according to Missouri, is the cause of salvation, 396, 1881; The absolute decree of Missouri, 181, 1882; Missouri on wilful resistance, 249, 1882; According to Missouri, 1, 1883; The Calvinistic doctrine of, 42, 1883; Missouri's fanaticism, 163, 274, 352, 1883; The leaven of Missouri, 246, 1906; Z. From a Missouri standpoint, 242, 1882; Missouri's weak defense, 95, 1883; Missouri's Calvinistic conception of election and the Formula of Concord, 165, 1883; Some Missouri statements examined, 211, 1883; The relation between the Missouri doctrine of Predestination and the Lutheran doctrine of justification, 241, 1883; The missiles of Missouri, 11, 1884; Missouri quotations, 1, 65, 129, 1886; Did Missouri violate the

formal principle, 1, 1886; Missouri fanaticism, 130, 1891; The question in the Missouri Synod up to 1877, 269, 1891; In the Western District of Missouri in 1877, 333, 1891; In the Western District of Missouri in 1879, 1, 1892; In the Missouri Synod as found in "Altes and Neues" and "Lehre und Wehre" up to the general conference in Chicago in 1880, 65, 1892; The general pastoral conference in 1880, 129, 1892; After the pastoral conference in 1880, 226, 285, 1892; Comparative view, 321, 1892; Missouri and the pastoral conference, 1, 1893; An adherent of new Missouri in Germany, 1, 1883; Does Missouri know what it teaches?, 157, 1893; A review on a missourian reply on what Chemnitz teaches, 235, 1895; Is the doctrine of Missouri Lutheran, 321, 1895; Who is right, Ohio or Missouri, 276, 1897; Missouri rejected by a Hermannsburger, 203, 1900; The difference between Ohio and Missouri, 8, 89, 129, 1903; What separates Ohio and Missouri, 65, 1904; Missourian straw, 73, 1905; Missouri's absolute election, 201, 1905; The characteristics of Missouri, 257, 1905; Wherein does Missouri agree with the Reformed, 204, 1906; As taught by Missouri, Washington District, 13, 1904; 13, 1905; 13, 1906; And the Ohio Synod; S. Brief explanation of Ohio Synod, 353, 1881; Ohio doctrine on, 369, 1892; K. Position of Ohio on, 314, 332, 345, 348, 1881; Why do we belong to Ohio, 172, 1882; Why does Ohio oppose Missouri, 244, 1884; Ohio and Missouri, 82, 91, 123, 131, 139, 147, 154, 1891; Wherein does the difference between Ohio and the Synodical Conference lie, 401, 1906; Why does Ohio accuse Missouri of Calvinism, 418, 1906; M. Lutheran doctrine on, 289, 360, 1881; 11, 90, 1882; Z. Luther on the doctrine of, 128, 1883; Ohio and Iowa, 200, 1884; 154, 1885; Did

the Ohio Synod appeal too much to the fathers instead of the Scriptures, 1, 1885; The difference between Ohio and Missouri, 9, 89, 129, 257, 1903; What separates Ohio from Missouri, 65, 1904; And the Norwegian Synod; S. Thesis of, 132, 1883; Controversy in, 170, 1883; Confessions in, 361, 369, 1884; K. 92, 1883; 252, 260, 276, 1884; 308, 364, 1884; 21, 108, 107, 156, 1885; 12, 108, 1887; M. 373, 1884; Z. 88, 308, 1887; 180, 1888; Other Synods; Z. Iowa Synod, 200, 1884; 154, 1885; Wisconsin Synod, 285, 1882; The Wisconsin and Minnesota, K. 101, 133, 138, 150, 1882; Wisconsin, 139, 1883; Missouri and Minnesota's dishonesty, 25, 1893; Book of Concord; S. 234, 1880; 298, 1881; 297, 1882; K. 332, 354, 1881; 356, 1888; 803, 1904; 468, 1906; Western District, 1905, 1907; M. 65, 129, 1881; Testimonies of the fathers of, 51, 117, 171, 1882; Z. Election and the book of, 165, 265, 1883; 88, 169, 225, 300, 1884; 40, 1895; 101, 1885; 83, 167, 1886; History up to the book of, 73, 1891; Since the book of, 137, 1891; and the old Lutheran dogmaticians, 201, 1891; The apology and the book of, 305, 1903; 321, 1905; The attitude question, see also under "Attitude"; S. The different hearers of the word, 305, 1880; Why many are not converted, 241, 1882; Why many are not saved, 249, 1882; Many called but few chosen, 113, 1889; K. God is always serious in his word, 290, 298, 1867; Did God create the bulk of mankind to damnation, 333, 1867; God not the cause that few are saved, 241, 1877; Divine election and man's attitude, 17, 1882; Does the salvation of man in every respect depend upon God, 76, 1885; Can everyone accept the call by the offered grace, 146, 1885; What do we teach on wilful resistance, S. 105, 1882; Dr. Walther on wilful resistance, S. 201, 1882;

The difference between natural and wilful resistance, K. 284, 1881; Natural and wilful resistance, M. 150, 1882; Missouri and wilful resistance, M. 249, 1882; Did election take place without taking into account the conduct of man, Z. 321, 1884; Did God predestinate any to sin, 338, 1867; See "Resistance"; Grace and Predestination; Is grace irresistible, S. 293, 1895; Can we fall from grace, K. 369, 370, 1867; 97, 98, 1868; 241, 1869; Can every one accept the call by the offered grace, K. 146, 1885; The means of grace, K. 83, 90, 97, 106, 103, 121, 178, 225, 1896; Is man saved by grace alone, K. 212, 226, 243, 259, 1903; Election unto faith, Z. 4, 1882; Does God desire the salvation of all, K. 346, 1867; Did Christ die for all, K. 354, 1867; Scripture reveals a universal grace in Christ, K. 43, 1882; God elects in Christ, K. 70, 78, 1889; Missouri election subversive to the universality of grace, M. 209, 1881; In View of Faith; S. 345, 1880; 17, 25, 1881; 307, 1890; Did Missouri ever teach in view of faith, 81, 89, 97, 105, 113, 121, 129, 137, 1894; K. 100, 1883; To whom does it apply, 40, 1889; Is it absolute or in view of faith, M. 264, 326, 1881; 64, 127, 1882; Scriptural proof for, Z. 21, 1882; Is it based on the Scriptures, Z. 269, 332, 1906; 77, 141, 1907; The difference between a temporary faith and the ultimate faith, K. 369, 1881; Can by faith alone be misunderstood, K. 130, 1897; The necessity of faith unto salvation, M. 337, 1881; Election unto faith, Z. 4, 1882; The subject of Election; Divine election and man's attitude, K. 17, 1882; God elects in Christ, K. 70, 78, 1889; Foreknowledge with reference to election, K. 354, 369, 1906; Missouri's election subversive to the universality of grace, M. 209, 1881; Why is election particular, M. 232, 1881; Election and

justification, M. 273, 1881; Election with reference to justification and its comfort, M. 65, 1882; Election and Samuel Huber, M. 217, 1882; Election unto faith, Z. 4, 1882; What do the Scriptures and the church teach concerning election, Z. 65, 1882; The cause of, Z. 193, 1882; The difference between the Lutheran and Reformed doctrine on, Z. 36, 1883; Missouri's Calvinistic conception of and the Formula of Concord, Z. 165, 1883; Philippi on, Z. 241, 1884; 346, 1893; Did election take place without taking into account the conduct of man, Z. 321, 1884; The certainty of our personal election, Z. 110, 1885; 35, 60, 206, 1882; Am I elected, Z. 291, 321, 1886; Missouri's absolute election, Z. 201, 1905; Calvinism; Has God predestinated any unto sin, S. 338, 1867; Missouri and Calvinism, K. 217, 1888; Why do we accuse Missouri of Calvinism, K. 418, 1906; The absolute decree of Missouri, M. 181, 1882; The Calvinistic doctrine of Missouri, M. 42, 1883; The tendency of the Calvinistic doctrine of Missouri, M. 171, 213, 1891; Missouri's Calvinistic conception and the Formula of Concord, Z. 165, 1883; Did Luther teach that all things take place of necessity so that man is saved or lost by God's decree, Z. 329, 347, 1883; Absolute election, Z. 201, 1905; Lutheran consensus on, S. 250, 1880; Has Missouri broken her historical connection with the Lutheran church on the doctrine, S. 297, 1894; The Lutheran doctrine on, M. 289, 360, 1881; 11, 90, 1882; Historical development of Luther's theology on, M. 29, 81, 147, 194, 1901; What is Lutheran and Reformed on Election, Z. 36, 1883; Relation of Lutheran doctrine on justification with the Missouri doctrine on predestination, Z. 241, 1883; A dogmatical contribution of the development of the doctrine of election in the Lutheran church

from 1522-1580, Z. 362, 1892; Is the doctrine Missouri Lutheran, Z. 321, 1895; The real and original cause of the controversy, S. 114, 1885; Beginning of the controversy, K. 210, 1881; Weary of the controversy, K. 177, 1882; Scripture and confession in the controversy, K. 803, 1904; Missouri's reply to same, K. 834, 1904; The seat of the controversy as formulated by Dr. Walther, M. 94, 1881; "The Status Controversiæ," M. 188, 1881; Who is right in the controversy, Z. 88, 169, 225, 300, 1884; 40, 1885; 276, 1897; Who remained with the Scriptures in the controversy, K. 9, 25, 41, 57, 73, 1882; and with the confessions, K. 803, 1904; Z. 101, 1885; The Scriptures and the church in the controversy, Z. 65, 1882; Church fathers instead of the Scriptures, Z. 193, 1882; Review and history of the recent controversy, Z. 73, 137, 201, 269, 333, 1891; 1, 65, 129, 226, 285, 321, 1892; 65, 1893; Some names; Dr. Walther, S. 305, 1881; His position on wilful resistance, S. 201, 1882; His decision on the Masius report, K. 100, 1885; Z. 129, 1882; Kuegle, K. 1, 1882; Rev. Herbst, K. 108, 1882; 221, 1884; * Rev. Allwardt, K. 133, 1882; 170, 1887; 258, 1888; F. A. Schmidt, K. 9, 1883; 212, 1884; Z. 291, 1904; Buehring, K. 75, 1883; Director Krautz, K. 177, 1883; Graetzel, K. 186, 1883; Dr. Krauth, K. 212, 1884; Z. 84, 1884; Hanser, K. 238, 1884; Graban, K. 260, 276, 1884; Eppling, K. 378, 1884; The church fathers, K. 41, 1885; Theo. Harms, K. 53, 151, 1885; Z. 151, 1885; Rosener, K. 202, 204, 233, 1886; Albrecht and Earnst, K. 369, 1888; Louis Harms, K. 9, 1898; Dieterich, K. 8, 1905; M. 107, 1881; Huber, M. 217, 1882; Stockhardt, a sermon by, K. 741, 1905; and the opinion of Reformed faculties on the same, K. 104, 1906; Dr. Baier, M. 47, 1881; Luther, Z.

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